




The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

26th Year of Publication.

AMERICAN EDUCATION WEEK EULOGY.

A Permanent National Institution for the Welfare of Education and the Improvement of American Citizenship

MIIGHTIER, nobler, and greater than the whole material universe is the mind of man. The mind is one of man's chief titles to nobility. But what is it without development, without education? Shakespeare makes Hamlet say,

What is man

If his chief good and market of his time
Be but to sleep and feed? A beast; no more.
Sure he that made us with such large discourse
Looking before and after, gave us not
That capability and god-like reason
To rust in us unused.

Develop to be sure the reason by all means. But to develop the reason is not enough. Hamlet himself is a striking example of the insufficiency of mere intelligence. Great as is his mind, weakness of will paralyses his resolution and frustrates his every resolve. Mind without will is mere futility, and the will without righteousness is worse than futility. It is a calamity and a curse.

The mind must be formed in truth and the will trained in habits of virtue. Without virtue nothing endures, nothing succeeds. But there is no virtue or morality without religion; no religion—ordinarily speaking—without education in religion and religion in education. Religion is the Faith of Christ. The Faith of Christ and only it is the possession of everlasting life.

Education is preparation for complete living here and hereafter. Obviously then only that is education which develops the whole man, mind and body, will and intelligence; obviously then only that is education which protects and promotes the interests of God and Country, and which prepares for complete living here and forever hereafter. Paramount then inevitably in education and its very soul is religion. Nor when we say this, do we mean to underestimate the importance of the other elements of education. We say it only in the interests of due proportion.

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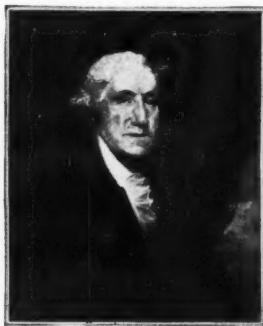
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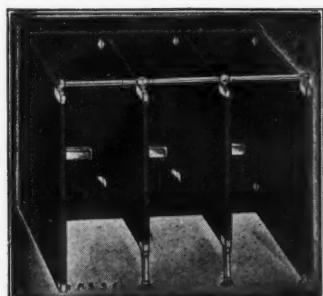
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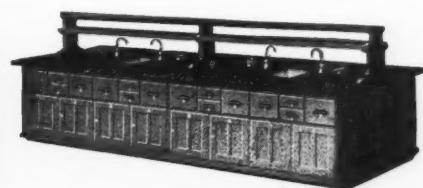
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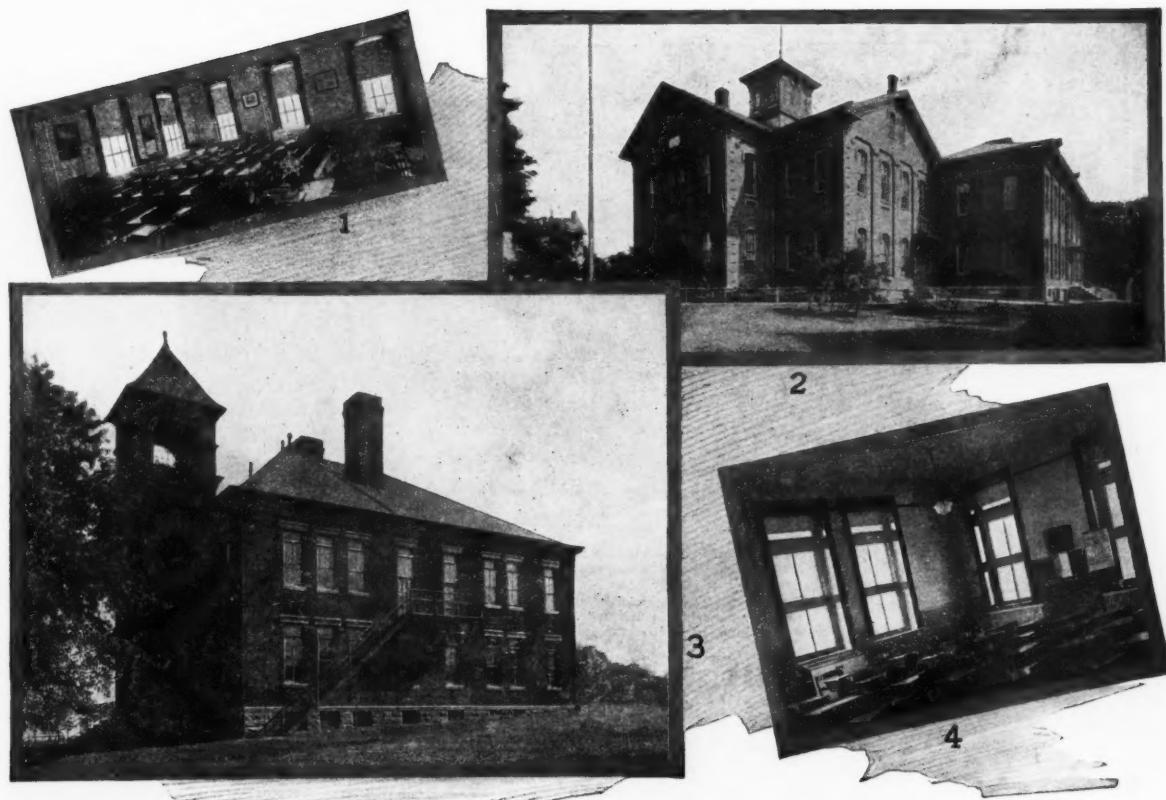


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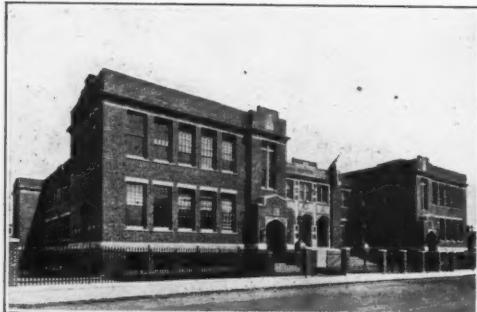
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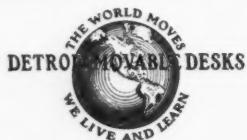


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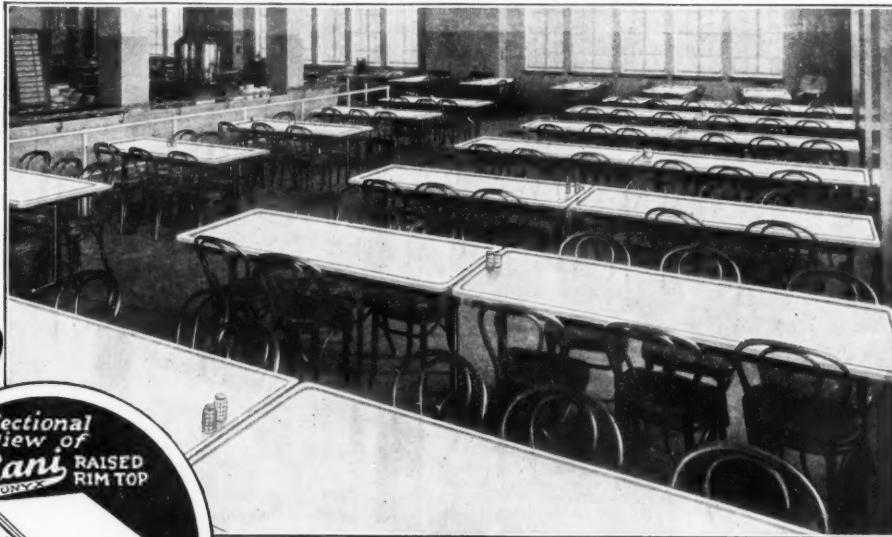
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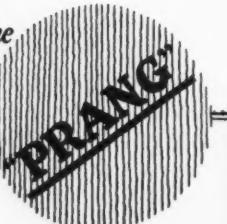
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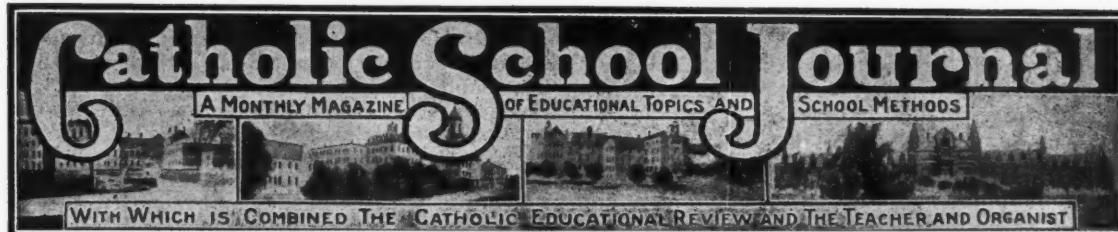
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MILWAUKEE, WIS., OCTOBER, 1926.

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

A PLEA FOR BOOKS.—A bulletin of the American Library Association makes the following statement on the subject of books as a factor in education:

"Aside from the influences of the home, the church, business, societies and clubs, the principal channels of education open to the American people are books, magazines, newspapers, moving pictures and the radio. Of these, the moving picture and the radio are largely recreational rather than educational. And although magazines and newspapers are one of our most important sources of education, they are of value chiefly to those who are already well begun on the path of education; they pre-suppose the groundwork of knowledge. It is books which seem to hold the possibilities of widest usefulness. In them all the great aggregations of knowledge are embodied. All new learning eventually finds its way into book form. They supply knowledge in units; they tell a whole story as no other medium can. And, most important of all, books can furnish, as no other agency, the materials either for beginning an education or continuing its progress at any point."

The bulletin states that there are in the United States and Canada nearly fifty million people without access to public libraries. This suggests reflection not only as to what yet remains to be done in increasing facilities for free access to books, but also as to the vast extent of achievement in this direction which has taken place within the past few years.

EDUCATION AND AGRICULTURE.—Statistics show a falling-off of 26 per cent in the enrollment in agricultural courses in the colleges of the United States during the past ten years, and also, it is declared, a diminution in the proportion of boys and girls from the farms who are availing themselves of facilities for higher education in general.

The immediate causes of the phenomenon are not obscure. One of them was the World War, which drew young people into the army and attracted many from the farms into the manufacturing industries. In the brief period of post-war prosperity, wages were so high in many of these industries that they tempted incumbents of gainful positions to hang on to their jobs. Then came the period of agricultural depression, not yet at an end. The main reason why there is a smaller proportion of young people from the country in the colleges at the present time is the stringency of money on the farm.

The situation has brought forth comment from W.

M. Jardine, Secretary of Agriculture in the cabinet of President Coolidge, who says: "Agriculture grows more complex every year. It needs trained men and women to solve its problems." The Secretary adds:

"I realize the financial difficulty encountered in the last few years by farmers. I know that thousands of farm families cannot afford to send their children to college. But where a family can afford it, or where a boy has a chance to earn his way, there is no better investment for the future of American farming and American culture generally."

These are wise words, and there is equal wisdom in the Secretary's assertion that "the nation needs the wholesome influence of well trained rural youth."

City people as a class at present seem more regardful than country people generally of the advantage of higher education, for the proportion of students from urban environments attending the colleges and universities of the United States is larger now than it was before the war.

LARGE AND SMALL CLASSES.—Until recently the assumption passed unchallenged that pupils in small classes are likely to receive more instruction than pupils in smaller classes—the idea being, of course, that the teacher with a large class cannot give to each of his pupils so great a share of his personal attention as he would be able to accord to each pupil in a smaller class. Lately it has occurred to investigators to put this assumption to the test, and investigations have been made and reported which tend to shake the old belief.

In Milwaukee an administrative officer of the public schools assembled reports for a recent semester and grouped them according to the size of the classes whose work they concerned. There were five groups, as follows: 1, classes consisting of fewer than 35 pupils; 2, classes of 35 to 39; 3, classes of 40 to 45; 4, classes of 45 to 49; 5, classes of 50 and over. The returns were mixed promiscuously as to the schools from which they came and as to the teachers making returns and as to the various grades represented in the inquiry. It was found that the averages per 200 pupils in each group were so slightly different from one another as to afford no justification for the belief that a large class must of necessity be less efficient than a small one.

It was apparent, however, that results depend to a certain extent upon the subjects of instruction. In two subjects, spelling and penmanship, large

classes actually attained higher averages than smaller classes, while language and grammar, reading and arithmetic, seemed to be more efficiently taught in smaller classes than in larger ones. On the whole, the discipline in the larger classes was found to be better than in the smaller ones. The spirit of co-operation also was found to be more prevalent in larger classes than in smaller ones.

Good discipline always is a condition essential to a high degree of success in teaching—not discipline which involves the subjugation of the child's nature, but that which enlists his honest application to his work. This is one of the conclusions noted in the report on the Milwaukee investigation, and another is that children of different nationality groups require handling in different ways. Tact, discernment and experience count very much in getting the best results from classes large or small, and as a general rule classes of 40 to 45 pupils seem better adjusted to the demands of the highest school efficiency than others either larger or smaller. So there is something especially to be desired in regard to the size of classes, after all.

TWO KINDS OF MEMORY.—There are pupils who when set to the task of learning a lesson try to fix in their minds the language of the book. There are others who strive to comprehend the principles involved, so that they may be able when the time for recitation arrives to state those principles in language of their own, or to obtain solutions to problems to which those principles apply. A memory for ideas goes further toward the making of a scholar than a memory for words.

It does not follow, however, that a verbal memory is a thing to be despised. There are some things which must be firmly lodged in the division of the memory that is employed by those who qualify for parrot-like recitations. First and foremost are proper names and the words that are required for the interchange of ideas with our fellow men. Of very great importance also are the combinations of addition up to one hundred, and the multiplication table and tables of weights and measures, as well as algebraic and other formulas which constantly recur in the higher mathematics. The fundamental formulas in chemistry, physics and other sciences are indispensable to many, and everybody has use for the necessary fact-lore of history and geography. To acquire and hold in the mind these data, there must be effort at retention. The object is aided by drill in sheer repetition, for to use them efficiently it is necessary that they should be at the tip of the tongue when wanted.

The average human individual is blessed in youth with memory of this type. He should not depend upon it too much, but neither should he neglect to give it frequent employment, while at the same time developing the higher type of memory by which the mind carries a knowledge of the laws of science, the principles of art, the salient points of spoken addresses, the trains of ideas in books, and the leading thoughts in systems of philosophy.

PUPILS WHO FALL BEHIND.—Attention deserves to be called to the method of dealing with pupils who fall behind in their studies which is pursued in the high school at Goshen, Indiana.

In that institution teachers co-operate with the

principal in making systematic effort to reduce what has come to be known as "student mortality". The pupil falling behind in his markings at recitations receives individual attention—is helped over hard places in his work, and, where the disaster can be averted, is prevented from getting so far in the rear of his fellow students as to make it impossible for him to go on with them when time comes for promotion to a higher class. With this service in view for those who need it, the work of every pupil in the school is checked up every two weeks. So far, the number of failures at pass examinations has been reduced by ten per cent., a proportion certainly large enough to demonstrate that the plan is a good one.

In many localities the cost of providing school room and teachers for pupils who must be carried a second time through a course which they have already covered once, has come to be very heavy. Goshen's device for lightening it is worth trying.

EDUCATIONAL USES OF PICTURES.—Libraries in some parts of the country are performing a helpful service by making collections of pictures of various kinds. Usually these are to be seen by calling at the library; but in Boston there is a collection of framed pictures for circulation among schools, which is useful in connection with the study of art. Except in rich cities funds for enterprise of this character are lacking at the present time. There is a simpler way in which picture collecting activity on the part of librarians may be effectively employed. Schools can make good use of pictures of the informational type, and these may be gathered at small cost.

For informational purposes illustrations cut from magazines or even from newspapers may be of great value. Geography classes, for instance, would appreciate as help in their studies a portfolio containing pictures of the animals of South America, or the capitals of Europe, while classes in history could use portraits of great men, or views of noted buildings or historic localities, or pictorial presentations of costumes of different ages. Numerous other themes will occur on brief reflection.

Duplicate collections would not be amiss, as they would make possible the supply of more than one school at a time. Not a few schools are making picture collections for themselves, but as a rule the resources of a school for this sort of thing are not so ample and varied as those of a library.

THE TIMELINESS FOR RETREATS. In many Catholic schools and colleges, especially in Europe, the traditional practice obtains of having at least two retreats during the school year, one in the Spring, ordinarily during Holy Week; the other, after the reconvening of classes in the Fall.

A retreat is a "mission" for the boys and girls, and it were useless to stress the advantages of a well conducted mission in the scheme of Catholic education.

As for the fitting time or times, it seems to us that the period following vacation is not alone exceptionally opportune, as being a needed measure, but is exceptionally psychologic. It is an important time for "clearing up;" and, very especially, it is the time of times for launching our pupils well, for making them resolute and pointed in their efforts.

Habits of Study in the Grade School

By Sister Mary Peter, O.S.D.

THE phrase made immortal by President Lincoln, "that government of the people, by the people and for the people, shall not perish from the earth," has become the expression of an American principle. On that principle our republic stands. A well recognized deduction from that principle is that the first requisite for safe administration of "government of the people, by the people, and for the people," is education.

The beginning of provisions for popular education was the district school, which contained no such elaborate machinery as is familiar to us. The master directed the study, the pupils recited one at a time, and such actual teaching as was given was individual instruction. As attendance at the district school increased, the master's time for actual teaching decreased, the work degenerated into a mere hearing of lessons, and the child was overburdened with home study, work unexplained and little comprehended. To remedy these imperfect conditions the graded school was invented, and out of that the present school system has evolved, an enormous machine devised to educate children with the least waste of effort, time, or money.

Thus education became organized with definite stages leading to definite goals, recognized by teachers and pupils.

The system of class instruction had replaced individual instruction. Besides the advantages aimed at, other educative influences at once resulted. These were results for good or evil, subordination of individual, selfish desires, the appeal to emulation, and rousing the spirit of competition. It became evident that much unexpected good accompanied this establishment of the graded school; with its system of class instruction some of the old evils of the district school continued to exist. Lessons were still set and heard, rote memorizing lessons ill-taught and uncomprehended was the only form of study, and its burden of home work was iniquitous.

The teacher's results, that is, how much her pupils knew, once tested by rigid examinations, were forgotten in the criticism of how she prepared, presented, developed a lesson, questions, which became so important, that for the salvation of the child, intellectually, there must be much of the self-effort which means power. Today, we are anticipating and making easy every step, until the child has too little independent work to do and is unable to work alone. He does not know how to fix knowledge in his mind for himself; he cannot select essentials, in a word, he lacks self-reliance, and does not know how to do independent study. The power of initiative is the proper key, and this cannot be acquired through imitation. There is the widest difference between seeing and doing, between theory and practice, so that one may observe an action and still fail utterly to duplicate it. When a child is able to organize he has passed beyond the field of imitation. Notwithstanding the wonderful reforms in the methods of teaching, the schools still faced the unsolved pedagogical problem in education, teaching the child to study—that problem which is largely neglected in the current educational

practice. However, in the educational world today, all educators agree that pupils should be taught study beginning with the primary grades, but more and more attention should be given to the matter as they advance upward in the grades, and more attention should be given to it in the high school and college.

The teacher, today, is under obligation to make sure at least that the student knows what to do, and how to do it, although it is by no means always the case now; almost anyone who visits classrooms frequently will agree with the above statement. Perhaps, teachers underestimate the difficulty of the tasks they set, or depend upon the textbook, or simply do not think about the matter, because they also were unguided; whatever the cause, they undoubtedly fall short at this point. Their pupils frequently do not know what to aim at nor when they have succeeded. In arithmetic the pupils try for the answers; in history to remember the facts, in reading to get over the words without stumbling. Consequently, there is too little cumulation of the power that will presently make the student a relatively independent worker. He gropes blindly from day to day, and only slowly, if at all, comes to light.

How can a person lead others unless he himself knows the way? Certainly the pupils must understand what the enterprise is and how to engage in it, no matter whether they regard it as worth while or not.

Instead of being trained in habits of self-reliant study, they become hopelessly careless, slovenly in thought and study, or worse, fall into ways of mischievous idleness. Consequently, time spent in outlining and making clear the task to be undertaken is not time wasted, as some have been wont to criticize, but, on the contrary, is a means to more effectual teaching. Unless pupils have clearly in mind the aims and the objectives to be accomplished they will likely waste more time in completing the task than would be required to make several extended assignments.

Properly planned, the study period has four distinct aims: (1) it should make clearer the lessons already learned, and give the pupil a chance to get a firm grasp of the principles already involved.

(2) It should provide drill or practice in a lesson just presented to the class, and thereby make it permanent. (3) It should prepare for the teaching of some new point. (4) It should, in the upper grades particularly, train the child to get new knowledge by independent and unaided study.

The teacher must see to it that the assigned work calls for real study, not merely being kept busy; the subject matter should be adapted to the individual capacities and interests of the pupils. The different products of a given state, for example, will catch the interest of the different members of the class, and their varying abilities may be recognized in the amount and quality of the work done. Or, for example, each pupil might be allowed to choose his own selection of poetry to memorize, rather than for all to be assigned the same identical lines by the teacher. By this means a lively interest in

literature may be developed. The pupil's response is greatly influenced by his past experience. It is also influenced by his present frame of mind. Hence, the teacher must arouse in him appropriate lines of thought and mental backgrounds and attitudes. He learns through his own responses and activities.

The teacher should see that the relative importance of the task to be undertaken and the probable amount of effort and time that will be required to complete it are made clear to the pupil. The teacher should endeavor to preserve the force of original instinct of mental activity by giving it exercise, and by rewarding its exercise with satisfaction, and to guide the aimless, random thinking of children into useful and rational forms. "He should be made to feel that his work will be checked up and that much time is lost by failing to begin work promptly." Close attention, economy of time, good reading habits, sustained application, and constant effort on the part of the pupil should be the goal striven for. Thus, we see, it is true that nothing can be accomplished unless the heart is in it. The harder the work the more clearly true the statement. It is true of study, for study is hard work for young minds.

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BACH AND THE STUDENT

By Rev. F. Jos. Kelly, Mus.D.

MODERN music, which owes so much to Mendelssohn, is indebted to this illustrious master also for the resurrection of Bach's compositions. One of the healthiest signs of increasing musical taste is the augmented study of Bach's works today. His two and three voiced inventions, when studied in their proper order, correctly graded and intelligently taught, will be of the greatest benefit to the student in technical and reading facility; in conjunction with the twelve little Preludes and Fuguetas, they furnish an excellent introduction to the more important and extensive works in music. Being obliged to reproduce the same theme in both hands, the pianist gains independence of not only the fingers but also of the hands. The attentive student will find much food for thought in tracing the theme through its various developments, inversions and recurrences, and by doing so, the idea of what constitutes musical form will be correctly trained.

A Bach prelude makes upon the listener the same effect as an able argument on any subject. He feels that that settles it, and nothing more is to be said

on that score. What with later masters was simply one of many means of thematic development and climax, was with him the alpha and omega of musical existence. Nor do his fugues lack emotionality. His genius was particularly happy in inventing themes of ever varying musical significance. There can be no greater contrast than between the second and fifth fugues for the piano, and his fugues for the organ in G and A minor are full of romanticism. The practical and educational purpose and the free artistic ideal are so inseparable in his works, at the highest point of their development, that there is scarcely a trace of any compromise or sacrifice of the highest demands of the one factor in favor of the other.

The artistic skill displayed in his fugues is astounding. One of the highest triumphs of art is so to modify a form which by its limitations seems adapted only to convey the most general ideas as to render it capable of expressing individual and personal feeling. It was this, which even in Bach's lifetime, more than all else, surprised the musical world in his fugues. Bach taught us how to write a pleasant and flowing melody with the richest harmonies. His fugues are some of the most affecting and characteristic pieces in the whole range of music, and in their own class they are unapproached. The infinite capacity for combination, the ingenuity, penetrating even to the deepest source of harmony, and the powerful imagination which preserves its full vitality even within the narrowest limitations makes his fugues a monument of strict writing which will endure for all time.

Whoever seeks instruction in Bach, will perceive his incomparable capability for combining parts and that almost miraculous wealth and variety of harmony, which will make him feel that Bach has exhausted all the possibilities of harmony and that after him there is no more to be said in that province of art. His "Wohltemperirte Clavier" considered as a whole, or each separate fugue, with or without its prelude, gives us a feeling of pleasurable satisfaction. Few perhaps have the ability and the inclination to understand it as a whole. The obscure state in which some of his fugues have hitherto lain, has rendered this task all the harder, and it has thus come about, that a work of incomparable perfection and depth of feeling has not yet been mastered and appreciated as one work consisting of many parts.

* * *

The judicious teacher will encourage her pupils to study Bach, the master. The Inventions which are commonly used as an introduction to the polyphonic style, are a trifle severe for the majority of pupils in the primary grades of music. A better choice may generally be made among the easier of his "Little Preludes and Fugues." I would like to call attention to the great benefit of familiarity on the part of young students with this style of writing, and to indicate a few compositions which may facilitate its introduction to those who find the classics in strict form too severe. I refer to the polyphonic compositions of Schuman, Grieg, Jadasohn, Reinecke, Kunz and others. Yet do not linger long here, but seek inspiration with the master, Johann Sebastian Bach.

Methods in the Study of English Literature

By Charles H. McCarthy, Ph.D.

PART IV.

WHEN one has carefully read Peele's **David and Bethsabe**, one can hardly fail to be impressed by its finished versification, and one is almost certain to conclude that it would need but slight improvement to suggest the stylistic qualities of Shakespeare's poetry. If, however, there is ground for misgiving with respect to Peele, there can be little doubt as to the quality of Marlowe. It was chiefly on the technical side of dramatic composition that he was inferior to Shakespeare, who was both a play actor and playwright. As we have seen, Shakespeare showed a practical appreciation of the work of his predecessors by using their inventions. Their excellences, it may be remarked, he surpassed.

The mind and art of Shakespeare having been exhaustively considered by learned authors, it is no part of the plan of these essays to re-examine any of his work. The serious student of English literature will not fail to become familiar with all Shakespeare's poems and plays. The same recommendation is made in the case of Ben Jonson, a most scholarly and versatile author, who is only outtopped by Shakespeare. Moreover, he was almost a faultless critic. Of certain contemporaries a specimen play or two will serve for an estimate. **The Shoemaker's Holiday** will enable a reader properly to appreciate the place in Elizabethan literature of Thomas Dekkar, who, however, was more than a playwright. Uncommon industry and nearly endless leisure are required to read the numerous dramas of Beaumont and Fletcher. When one has studied **The Maid's Tragedy**, **Philaster**, **The Faithful Shepherdess**, and **The Knight of the Burning Pestle** one has a sufficiently accurate idea of the art of those famous literary partners. Their fluency will appear from a brief examination of Dyce's edition of their works. **The Two Noble Kinsmen**, included in those two volumes, is a fine play in which Shakespeare collaborated with John Fletcher, who seems to have been its principal author.

Of the fifty-seven dramas of Beaumont and Fletcher a number were written by Beaumont alone, many in conjunction with Fletcher. When Beaumont died, his place in the partnership appears to have been taken by Philip Massinger, a competent author whose share in the works known as Beaumont and Fletcher's has not yet been ascertained, and in fact is not generally recognized. There is not here the space to estimate the value of conclusions based upon the proportion of masculine and feminine endings, the differences in orthography, or the authorship of the abundant and beautiful lyrics. As a lyric poet John Fletcher seems to have been surpassed among his contemporaries by only Shakespeare.

In a preceding paper it was remarked that literature is to a considerable extent conventional. A study of **The Faithful Shepherdess** will illustrate this familiar thought and show at once the influence upon it of **A Midsummer Night's Dream** and for the composition of **Comus** the indebtedness of Milton, who freely borrowed from Fletcher; also

from Peele. In **The Faithful Shepherdess** will be found verses to elevate the fancy and enough eloquence to equip a poet. For sustained merit it is a remarkable composition.

The Two Noble Kinsmen, a play above referred to, is introduced by the song of a boy following Hymen and strewing flowers before the feet of nymphs, a bride, a bridegroom, and attendants. The graceful verses of the flower-boy have not been made familiar by the anthologists, though they deserve to be better known. If Shakespeare, who is known to have collaborated with Fletcher, did not write this song, it was composed by a poet who followed closely upon his heels. The second half of each stanza has about it delicate touches which we call Shakesperian. The present writer does not believe that there was entered into by those authors any arrangement so vain, for their object was speedily to compose a play that could be acted, not to illustrate their joint ingenuity, which we know to have been extremely great. The other lyrics of this play are notably inferior to the flower-boy's song. This has convinced many critics that the graceful lyric must be Shakespeare's.

A student should not fail to consider **The Broken Heart** and **The Lover's Melancholy**, two beautiful dramas of John Ford, or to read **The Great Duke of Florence** and **A New Way To Pay Old Debts**, two strong compositions by Philip Massinger. It is in the latter comedy that the reader is introduced to the dramatic character of Sir Giles Overreach, a cruel extortioner and this poet's most perfect creation. The present writer's copy of the plays of Massinger and Ford, dedicated to Thomas Campbell, includes a useful introduction by Hartley Coleridge, a minor author and the son of a great poet. It may be that he underrates Ford.

If one has not the leisure to study the works of Thomas Middleton, one should at least read **The Changeling**. With universally acknowledged limitations to his discredit, yet in some things this author is hardly excelled by any of those dramatists second to Shakespeare. If as a poet he is inferior to John Webster, and as a playwright below Fletcher and Massinger, he has done far better work than any of them in the higher reaches of tragedy. There is hardly anything out of Shakespeare that can match him. In certain scenes of **The White Devil** and **The Duchess of Malfi** perhaps Webster is superior, but Middleton had a skill in comedy that Webster never approached.

John Webster wrote verses of quite unequal merit. Certain phrases are entirely adequate to the needs of any composition, and many of his lines are seldom equaled. Like Robert Greene and some other predecessors of Shakespeare, however, he does not keep long on the wing. It is fair to state that he had poetical gifts of an extremely high order.

Thomas Heywood, who confessed to the authorship of, or to collaboration in two hundred twenty plays, is by general readers best remembered by a grossly misunderstood though friendly phrase of Charles Lamb that he was "a prose Shakespeare." An examination of his masterpiece, **The Woman**

Killed With Kindness, and a re-reading of Lamb shows Heywood in a more favorable light. A few verses from this play justifies the estimate of George Saintsbury that this author only falls short of the touch "which would have given us instead of a prose Shakespeare a Shakespeare indeed."

"A general silence hath surprised the house,
And this is the last door. Astonishment,
Fear and amazement beat upon my heart
Even as a madman beats upon a drum.
O keep my eyes, you heavens, before I enter,
From any sight that may transfix my soul:
Or if there be so black a spectacle,
O strike mine eyes stark blind! Or if not so,
Lend me such patience to digest my grief
That I may keep this white and virgin hand
From any violent outrage, or red murder,
And with that prayer I enter."

Of Cyril Tourneur, author, among other works, of **The Atheist's Tragedy** and **The Revenger's Tragedy**, it need only be remarked that he was not wanting in vigor or in the ability to write splendid poetry, but few readers care to wander through the gloomy shades of those who reveled in the tragedy of blood.

John Day was another of the versatile and, if all the works ascribed to him were actually from his pen, somewhat voluminous authors of that period. Perhaps the work generally suggested by his name is **The Isle of Gulls**. Like many of his contemporaries he collaborated with others. **The Blind Beggar of Bethnal Green** is a composite work in which he had the assistance of Chettle, an author interesting on other accounts.

To James Shirley is usually assigned the honor of having been the last of the great Elizabethans. In this place it is only necessary to notice his amazing industry, and his lack of originality. The fact that he works best with a model before him has doubtless led critics to form of him a lower estimate than his merits deserve. The conclusion is seldom passed over without observation that not a little of his work points forward to the post-Restoration drama. There are in his works no such splendid passages as one can find in some of his contemporaries such as Ford, and Fletcher, and Dekker. Nevertheless, as two stanzas of this song from **The Contention of Ajax and Ulysses** will show, Shirley was no common poet.

"The glories of our blood and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hands on kings:
 Sceptre and crown
 Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.
* * * * *

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon Death's purple altar now
See where the victor-victim bleeds:
 Your heads must come
 To the cold tomb.
Only the actions of the just
Smell sweet and blossom in their dust."

Around the destruction of the Invincible Armada (1588) there grew up an immense body of literature. As we have seen, it declined and was snuffed out by the chilling frost of Puritan ascendancy and the closing of the theatres. Though the dominant note in this corpus of literature was dramatic, there were non-dramatic writers of the first rank, among them Edmund Spenser, Bacon, Donne, Milton, Browne and prose writers like Hobbes, Taylor, and Clarendon. Continuing this movement, mostly by members of the tribe of Ben, were such lyric poets as Robert Herrick, Carew, Lovelace, and Suckling. There were religious poets, among them Father Robert Southwell, a Jesuit priest hanged at Tyburn for the crime of hearing a confession. Other Catholic poets were Constable, Habington, and the greatest of them Richard Crashaw, a convert to the Catholic church.

One need not trouble one's self about Crashaw's "conceits." It is only necessary to read **Music's Duel**, a contest between a lover's lute and a nightingale, and the first hymn to Saint Theresa, of which **The Flaming Heart** is a continuation, to be convinced that though the work of the Caroline poets was not so uniform in excellence as that of the greater Elizabethans, they yet could rise to the sublime heights of song. Than Crashaw there have been few more perfect masters of lyrical form. "Wishes to His Supposed Mistress" and many a verse of **The Weeper** reveal the same qualities. As a boy in Cambridge, Crashaw is said to have written, on the turning of water into wine at the marriage feast of Cana, the beautiful verses of which the most familiar is the last

Nympha pudica Deum vidit, et erubuit.

Other sacred poets outside the Catholic church were George Herbert and George Sandys. The simple character and the beauty of the former's work will be sufficiently illustrated by two stanzas from "Virtue":

"Sweet Day, so cool, so calm, so bright,
The bridal of the earth and sky;
The dew shall weep thy fall to-night;
 For thou must die.
Sweet Rose, whose hue, angry and brave,
Bids the rash gazer wipe his eye;
Thy root is ever in its grave:
 And thou must die.
* * * * *

In this and in the preceding studies an attempt has been made to trace the rise, the development, and the decline of Elizabethan poetry, especially its dramatic phase. Professor Schelling's useful anthology, **Elizabethan Lyrics**, is the most truly representative collection, and includes the most scholarly introduction to this phrase of our literature. In a former paper the volume of pastorals by E. K. Chambers and the book of sonnets, by David W. Main, together with other works already noticed, will, it is believed, suffice to fill some diligent years of reading.

The theme originally in the present writer's mind is even in outline so considerable that it must be summarized by some general reflections. Leaving Elizabethan literature with the brief synopsis offered in my four essays, of which this is the last, it will be recalled that besides the eventful year

(Continued on Page 232)

Helps In Teaching

By Sister Marie Paula, S.C., Ph.D.

THE first weeks of the school year are hard on both teachers and pupils. They have been tuned up—or should I say down—to vacation pitch and the tuning back to normal is an unpleasant process. Most of us teachers have probably been kept busy during the summer months, but we have had some change in occupation or at least some relief from the monotony of the regular school session. Now we are back at the old work, bells ringing, classes following each other in rapid succession, no time for so much as a glance at the trees, soon to doff their green raiment for one of many colors, or at the flowers, destined to rejoice but little longer in the riot of beauty and fragrance that marked their summer bloom.

As I sat in my room the other evening, correcting papers, these thoughts passed through my mind and then, (was it accidentally or providentially?) I glanced at a bunch of sweet peas which a pupil had placed before our Lady's statue. I can't explain the how of it, but this is what happened. The flowers became very much alive and each in turn, though they were not any too courteous in claiming a turn, proceeded to give me a curtain lecture.

"I'm Personality," said the first, "Why don't you take me to class with you? Pupils don't want wishy-washy teachers, they like people with some individuality. Cultivate charm of appearance, of speech, of manner. You can't get charm of appearance? Yes you can. Even if you're not beautiful, you can have a pleasing expression, a bright smile; you can look intelligent and sympathetic and interested and pious. Pious, mind you, not sanctimonious. Be like that teacher of whom a pupil said: 'She was the kindest and the most lovable woman that I ever knew; yet somehow, even when she was showing the greatest interest, you felt that it was not really in you she was interested, but in the God whom she saw imaged in your soul.' Make your pupils love you so that you may win them to love God. There's the great work of the Catholic teacher."

"That's all very true," said a second sweet pea, "but you've only told her what to do; why not tell her how to do it? Really," he continued, turning toward me, "I'm the very first thing you need, Perception. So many people go through life seeing things but not perceiving them. You don't get the difference? Well, let me tell you about the two gardeners who take care of the garden in which I grew. One of them walks along the paths, waters the flowers, gives a little dig now and then at the soil, and that's all. Nobody minds him; the weeds pay no attention as he makes his rounds, the worms and the caterpillars hide as he passes but they never think of leaving the leaves or the flowers which they are gradually destroying. But the other gardener! I tell you there's great scampering when he comes. Not a weed escapes his notice, not a worm nor a caterpillar can hide from his sharp eyes. The first gardener sees, the second perceives. That's the way it is with teachers. Some just get a hazy idea of what goes on in the classroom, of what the pupils are doing, and a still hazier idea of

what ought to be going on and of what the pupils should do. Other teachers plainly perceive all that takes place in the classroom, all that the pupils do, and have an equally clear perception of what should take place and of what should be done. If you haven't studied psychology, you had better look up the meaning of percept; it is much more than a glimpse of a thing."

"Oh, it's all very well to perceive things," spoke up a third sweet pea, "but you have to get beneath the surface, to find out reasons, to discover motives; that's why you need me I'm Penetration. The poet tells us, you know, that things are not what they seem, and that's really a very sensible remark for a poet to make. Sometimes tasks appear to be well done until you examine them closely; pupils seem to be listening attentively or taking notes, when in reality they are day-dreaming or writing notes in no way connected with the subject you are discussing. Again, the answers of certain pupils may lead you to suppose that they have grasped what you are teaching, but more searching questions will show that they know little about it. These pupils are like some people who visit our garden; to hear them talk, you would think they knew every flower that grows, but when it comes to close questioning the only flowers they never fail to recognize are the rose and the lily. Then, too, you have to go deeper than the words of the textbook if you want to teach a subject properly. Touch rock bottom, that's my motto; never try to teach anything that you don't know yourself. You see young people, pupils, are great friends of mine, they always keep me near them when they are "taking stock", as they call it, of a teacher. They do not require much time to find out whether she actually knows her matter, or whether she has to depend upon keys and trots. I hope you won't object to my using these expressions; my tendency to use them is probably due to the fact that I associate more with pupils than with teachers."

"That last statement is rather hard on teachers," chimed in a brisk little sweet pea; adding, as he turned to me, "you had better let me help you take issue with it; I'm Promptness, at your service. There is really nothing more necessary for a teacher than promptness in acting on the knowledge she has acquired of persons, places or things. Some teachers are always procrastinating; they are going to prepare their work better next year or next month or next week; one of these days they will try to discover why this pupil does not advance more rapidly in his studies or why that one does not improve in conduct. With them it is the eternal tomorrow that never becomes today. Now teachers of that sort can hardly hope to be successful. I trust you won't be offended if I remind you of the remark Penetration made, not a very polite remark but I'm afraid that there is some truth in it. Pupils are keen-sighted and they soon find out a teacher's strong points and weak ones. If they see that she is always going to do things but never does them, they will pay but little attention to her threats or promises, and make slight effort

to avoid the effects of the one or to obtain the rewards of the other."

Here I heard a voice call softly, "Your turn, Progressiveness;" and from this time on the name of each sweet pea was called before the pea spoke to me.

Progressiveness was a strong looking sweet pea, firmly set on his stem, his flower bent a little forward. "Want me? Why of course you do. This is an age of progress and in teaching, as in other callings, if you don't forge ahead you won't get anywhere. Besides you Catholic teachers meet with a great deal of opposition and competition. I prefer not to discuss the opposition, I might be uncharitable, but it will be perfectly all right to say a word or two about the competition. Public and non-Catholic institutions of learning have more wealth than yours and consequently can afford better equipment. Look at the endowments they receive, the legacies that are bequeathed to them. By the way, I've often wondered why wealthy Catholics do so little for Catholic education. One hears them speak glibly enough of the inferiority of Catholic to non-Catholic schools and colleges, but they seldom seem to realize that if they opened their purses instead of their mouths this inferiority would soon be a thing of the past. Well, whether you have fine equipment or poor equipment, you must be progressive; so try your best to develop initiative. After all, you know, it is the mental and the moral, not the material equipment, that will make the really good school or college. Courage, then; go ahead; don't be afraid to try out new ways and means, new books and methods. They will have the charm of novelty to recommend them, even if they have nothing else; and that's a charm likely to appeal to all pupils, whether they are young or old."

"Practicability," said the voice, and another sweet pea gave a queer little bob, intended, I suppose, for a bow.

"You must be a bit on your guard against Progressiveness; it is not always practical to be too progressive. Of course it's a good thing to forge ahead, but, as a wise old sweet pea in our garden used to say, 'You can't plant flowers unless you have soil.' Progressiveness always reminds me of a youngster in a race; the lad runs so fast at first that he soon loses his breath, becomes winded is, I think, the technical term, and is forced to come to a dead stop. That's the way Progressiveness acts. Now I go more slowly but I invariably reach the goal." Here I heard a funny noise from Progressiveness; if the noise had come from a little pig instead of from a little pea, I would have called it a grunt. Practicability did not seem to notice the noise but kept on talking. "Take for instance, the question of building. You must have buildings equal to those of public and non-Catholic institutions? Well and good, if you can pay for them; but isn't it rather foolish to swamp yourselves in debt by undertaking more than you can accomplish? I think that each of you teachers might make a personal application of these words. You Catholic teachers, especially if you are members of a religious order, are always overtaxing yourselves physically and very often mentally as well. You can't keep that up, you know. Recall to your minds the old saw about burning the candle at both ends. Be prac-

tical. Do the best you can with what you have, but don't try to work with what you haven't. Perhaps the second part of that last sentence isn't very clear, but think it out for yourself. Goodby."

"Persuasiveness," comes the call, and the sweetest of sweet peas makes me a delightfully old-fashioned courtesy.

"My dear lady," I hear in honey-like tones, "I'm afraid that these relations of mine have been upsetting you. Don't pay too much attention to what they say. It really does not matter so much what you are or what you want, if you can only persuade people that you are quite the right sort of person and that what you want is the right sort of thing. Take our family, for instance. There were a great many of us growing in the same part of the garden and every single one but Pliability and myself was snipped off just as soon as it bloomed. I don't know how Pliability managed but I used my powers of persuasion and so the gardener left me undisturbed long after he had taken the others. One day I'd look a bit droopy and I'd hear him say: 'No use pluckin' that one today; 'tis dead 'twould be in no time at all, at all.' Another day I'd straighten up and then I'd hear: 'Ah, do ye see now, 'tis getting' stronger, the poor little thing; I'll lave it a wee bit longer.' Now that's the way you have to manage people. The gardener didn't know that I was persuading him and of course they must never know that you are persuading them, but do it just the same. I assure you it's the only way to get along. You want to have some change made in the course of studies, the class hours, the subjects that you teach? Well, if you're aggressive, the change will probably not be made, but if you're persuasive, it certainly will be. You can try persuasiveness with the students, too; it's almost sure to work beautifully."

"Pliability," called the voice, and a sweet pea that bowed in every direction stood—or should I say drooped?—before me.

"I'm twin sister to Persuasiveness, dear lady, our mothers grew on the same stem, but that horrid old gardener tried his best to separate us, and unfortunately he succeeded. Even Persuasiveness couldn't persuade him to leave us together and of course, being Pliability, I simply had to yield. However," continued the pea, bracing up a bit, "It isn't a bad thing to yield sometimes; you're really more likely to get what you want in the end. Take the matter of having a change made in your school. Do you suppose that you will ever win over the school authorities to your way of thinking unless you make some concession in your turn and thus show yourself pliable to their wishes? Why I saved Persuasiveness from being plucked a number of times. You see we grew so close together, even after we were on separate stems, that if the gardener cut me he'd probably cut my twin. Whenever I saw him beside us, I'd droop over just as though I wanted him to pluck me. 'Dade thin I'll not clip ye, little lady; 'tis too ready ye are to fall into me hands. I'll be takin' some of the bowl'd ones.' On he'd go and Persuasiveness and I would be safe, at least for that day. Compromise is the law of the world; you've been taught that, haven't you? Well, you may believe it is true. Ours is a world of give and take; if

(Continued on Page 226)

Some of the Difficulties in Our Language and How to Overcome Them---

By Sister Mary Louise Cuff, S.S.J., Ph.D.

Part I.

IT is not so strange that children in the grades should have difficulties in learning the English language when we find students in high school and even in college who find it most difficult to write a simple theme in correct English. Dare we tread a little farther and make the bold statement that many teachers of English are willing to admit that they themselves find the English language bristling with difficulties, even sown thick with perplexities? Why? Only one solution to be offered—inefficient teaching in the grades. If the grade work be properly cared for, there will be few difficulties in the high school, few in the college, and the teacher of English may sail on a smooth sea.

The usual errors found by critics in advanced English are errors that should have been cleared away in the Grammar grades. Then, as the pupils advance, the careless superficiality that characterizes the college student of English today would never have been cultivated.

Language is very inferior to thought; it is under a constant impulsion to express ideas and emotions which are far beyond its power. With all mental advance, the reach and range, the delicacy and purity of thought and feeling constantly outstrip the power of words to utter them. There are times in the life of every individual when his feelings of joy or sorrow are set so deep in his soul as to defy the power of language, and at such times silence is more forceful than words.

New words are being constantly born, and must be created in order to keep apace with the advance and progress of civilization. The growth of our language depends upon the great strides of human endeavor. The achievements of aviation, and the bringing into our homes of the social life of distant cities by the radio in our times measure up to the arts and processes of modern life which saw the great inventions of steam and gas, electricity and magnetism, the printing-press, the railroad, the steamship, the telephone and the telegraph, photography and wireless telegraphy. Too, the late war enriched our language with copious new words, unheard of before.

The crowding thought and imagery of the great minds of the human mass are constantly demanding words and phrases sufficiently forceful to express their thought productions. It is these thought productions that have driven every vigorous modern language into a chase for new coinage. Of all modern languages, our own has the most expansive vigor, for it does not stand still long enough to admire its own beauties, but is ever struggling to utter what is still beyond itself. It is spoken by more human beings than any other tongue, now or in past ages. It is estimated that over one hundred and fifty million people speak the English language. It is the ideal language for the reason that it does not count so much for method, measure, melody, as it does for meaning. There was a time when Eng-

lish was studied more from the point of view of beauty and embellishment, and this at a sacrifice of meaning, that is the expression was so festooned with superlatives and useless exclamations as to obscure the soul of the idea. This is now considered an accomplishment of the past, and good writers of English of the present day have a meaning for the words they use, thereby rendering their expressions more forceful and more easily understood. Kipling uses beautiful adjectives, but forceful ones, each making more effective the idea expressed. In schools of Dramatic Art, there is a marked getting away from the old style of expression, the style of the Actor, the "put on" fashion. Today there is no room on the stage for Actors. Artists are in demand, Artists who live through the acts and make for naturalness.

Teachers should aim to teach their students expressiveness of language, for this is to exalt the supremacy of thought. The concentrated energy of expression of human thought and feeling permeates our language as the essential condition of its existence.

The duty of the teacher of English is to clarify all difficulties and make an easy path over such obstacles as may arise in the expression of thought. It is true there are many difficulties that beset the inexperienced student of English, but if these be cared for as the child advances from year to year, it is surprising how easily thought may flow over a smooth surface.

The students should be taught to speak the best English possible, and the best English is that which gives force and effectiveness to speech. We do not advocate flowery expressions which are meaningless and carry with them nothing more than a pleasing sensation. Our children should not be taught to talk for the sake of talking; rather they should be taught to have something to say, and then say it in the best possible way.

It frequently happens that some children in a school will criticize other children because they are choice in their expressions, neat in their personal appearance, distinctive in their manners, etc. Teachers should not permit this; rather they should encourage the careless to imitate the example given by the particular. We are God's own, and as God's property and possession we should endeavor to be choice in our language, neat and clean in our appearance, distinctive in our manner. The superlative degree is not too exaggerated for the properties and characteristics of a human soul. Too, by cultivating these desirable traits, we can enjoy life very much better, and be a source of imitation for the less fortunate. God is worthy of the highest and best in His creatures, why not then strive in every possible way to be worthy of Him who is our Model, knowing that all of this better suits us for a mind of purifying thought and exalted principle.

It is well for us to bear in mind that even thoroughly correct English instruction fails if we lose

sight of the higher possibilities of the language; if we fail to recognize its beneficent and living power in one's personality and character. The zealous teacher will aim from the start to fire her pupils with an ambition to acquire that grand, noble and mighty means for the expression of thought, whether that thought be the plainest or the highest that can be conceived. It should be worthy of an effort to bring out all its possibilities. Our language offers the very richest possibilities of expression, and if these are ever to be attained, the pupils must be led over to the twin cities: Interest-Enthusiasm. The easiest way to get there is over the Avenue of Desire. This is the only route by which the pupils can learn and learn most rapidly.

Whilst giving the teacher material for exciting interest and keeping up the enthusiasm, it may perhaps be well to warn her of a danger: Avoid precept as much as possible; cultivate principle. You may have a series of commandments, but remember that the most excellent rules of themselves will carry pupils but a little way. A principle is immortal, possessing indefinite richness of application. It will serve a thousand cases where a precept may serve but one.

Many teachers desirous of becoming efficient in the teaching of English have read volume after volume on METHOD. They have also attended Methods Courses in their search for help. In the educational markets we find any number of books written by linguistic masters who have so thoroughly explored the English language that there is scarcely any Theory left. They began with Theory, continued with Theory and ended with Theory. The same may be said of most of the Methods Courses offered in our university summer schools. What the teachers who are seeking for help need is the art of discovering how to avoid difficulties, how to teach children to express their thoughts in a simple and easy way, and to steer clear of the perplexities. And in case they skid into the ditch as sometimes will an automobile no matter how expert the driver may be, just as the operator of the car would know how to get out, so teach the children how to extricate themselves from the difficulties into which they have sailed.

Too much stress must not be placed upon the difficulties of the English language. They are not the main thing in English, nor do they constitute its chief charm. What we do want to make clear is this, that common grammatical errors which should have been cleared away in the grades are the besetting sins of the English themes of high school students. The work of the teacher then is to teach the child to express his thoughts so as to steer clear of the common difficulties, to avoid running into them, and to equip him with a knowledge of escaping in case the collision be unavoidable.

Correct English is a comparatively slight thing, not troublesome in the least, nothing more than an incidental propriety, or natural acquisition. In the grades you may find some boys who never appear in the school room with a clean face, others may be very particular about their personal appearance. These latter deserve no special commendation as it is their duty to respect themselves and respect their teachers and companions by being clean and pre-

sentable. As a rule these are the students who are particular about their language. The cultivating of cleanliness is surely preferable to slovenly habits, so the cultivation of correct expression is far more desirable than carelessness in the expression of thought. Correctness of speech, however, is only incidental to its main purpose. We must insist upon correct English, but even more stress is to be placed upon English worthy of its history and its destiny. Forceful, masterful English, teeming with healthful life, capable of moving worlds. But whilst studying with accuracy the beauties of our language, we should avoid a measured correctness so deadly dull that a vigorous blunder would be a welcome relief as well as a pleasurable delight. Freedom of speech cultivates naturalness of expression. Freedom is the special birthright of the Anglo-Saxon race. Ease and naturalness in expression should never be sacrificed for the studied correct form. In poetry we are not permitted to sacrifice harmony for pronunciation. Now, we know that correct pronunciation should be taught and mastered and insisted upon, yet so superior is harmony in verse that pronunciation is secondary. In the same way, while we should cultivate the correct form of expression and make it part of our very existence, still we must carefully avoid that studied, measured expression which is the death of freedom.

In the works of Sir Walter Scott, critics have found him to be guilty not only of errors of style, but even of common grammatical errors. These when brought to the attention of Scott's readers were regarded as harmless, since they, in their reading, were swept on by the splendor of his descriptions and the admiration of his living characters. They could understand that a writer with the enthusiasm of Scott soared far above the faults of his pen. Imagine a production like "Guy Mannering" being written in six weeks, and the "Bride of Lammermoor" in two weeks. Here Scott had no time for technicalities or forms, in both of which he was well versed, but his pen was busy endeavoring to produce on paper his flashing thought. He always trusted for words and construction to the habitual language of a cultured gentleman.

We read of Father Taylor, of the Seaman's Bethel in Boston, that, at one time, finding himself involved in a sentence with no possible outlet, he paused, and exclaimed, "Brethren, I've lost the track of the nominative case, but one thing I know,—I'm bound for the kingdom of heaven!" And the audience responded "Amen! Amen!" to the preacher who thought more of salvation than of syntax. (Con. Fernald, Expressive English, p. 265.)

The very best advice we can offer to a young writer or speaker is to get full of information, subject it to considerable thought, propel the thought with emotion and carry it on with enthusiasm. Then, if you have learned your English well, trust to its wonderful elasticity, and if you stretch a point from correct form, you will rebound like a rubber ball far above the original level. Be not disturbed for the making of even genuine blunder, provided you succeed in writing or saying something really real. If you know your English, you may well become your own critic, but beware that the critic soar not above the creator.

Our language is so effective and majestic that the constant hunt for difficulties defeats its noble purpose. Difficulties indeed are to be avoided, but let us see to it that their destruction do not hinder the effective expression that has power to move humanity through the medium of our common speech.

(Part II of this article will appear in the November issue of the Journal, and will treat of the practical application of this Theory.)

Backgrounds of Literature

By Brother Leo, F.S.C., L.H.D.

V. THE TOWER OF LONDON.

WHOMO that has come in touch with even a modicum of English history and English literature does not experience a thrill of terror, a chill of foreboding, a sense of tragedy both impending and accomplished, at mention of the Tower of London? Stalwart royal heroes and contemptible royal rogues, burly men-at-arms and dainty servitors of queens, dim figures out of Shakespeare's historical plays—those vital documents which taught Chatham all the English history he knew, and, it might be added, most of the English history he made—sullen conspirators on their way to torture, saintly prelates on their way to death! If ghosts but walked within these unrelenting walls what paeantry would be!

To visit the Tower of London is to revise and reconstruct impressions derived from reading and imagination. It is no narrow upward stretch of stone from out a nest of huddled houses. It is a group of buildings with extensive grounds, with courts and stone stairways and two sets of walls, some sectors of them very old indeed; the whole encircled by a moat, now drained and ornamental. The entire Tower grounds cover exactly thirteen acres toward the east end of the city and close beside the Thames.

The burrowings of antiquaries seem to make it clear that the Tower site was used as a military center at least as early as the Roman occupation of Britain; of course the indispensable Julius Caesar is dragged into the story and made the builder of a fortress on this spot. Verily, to him that hath shall be given. Legends are often fascinating and difficult to disprove, so by all means let Caesar and London enjoy mutual honor. But legend wanes and history begins when we come to the very center of the Tower's thirteen acres and behold the famous White Tower, long a castle and even a royal palace. This vast keep was built by Gundulph, a Benedictine monk and Bishop of Rochester, in the interests of William the Conqueror. In subsequent years the place grew and extended and had a chequered history. It has served as fortress and mint; as palace and state prison; as menagerie and public record office; as barracks and museum; as storehouse for army supplies and shrine of the crown jewels.

Outside the encircling moat there is today a strip of garden with gravel walks and substantial benches. During the lunch hour, in all save the most unpleasant of London's temperamental weather, young men and girls, employed nearby in the bustling city, serenely sit and eat their eggs and sandwiches, seemingly unmindful that the place beneath their feet is bloody ground, that the Tower has been the scene of numberless horrors, that the little elevation behind their backs was once marred by headsman's block and portentous gibbet, that on this very spot the Blessed Thomas More and many another good man and true—to say nothing of a goodly scattering of indisputable rascals—looked their last upon the sun—if the sun con-

descended to shine. For here is sinister Tower Hill. Least of all are those idlers on the benches aware that before Tower Hill became a place for public executions, the Tyburn of the East End, it had been a place of charity and prayer. Here in the fourteenth century a Cistercian monastery stood, dedicated to God under the invocation of Saint Mary of Grace, and popularly known as Eastminster to distinguish it from the more famous and more enduring Westminster Abbey to the west beyond London town. But the land seemed predestined for gruesome uses. The monastery did not thrive and was eventually abandoned, and Tower Hill as a stage for tragedy came into its own.

You have scarce paid your sixpence admission and entered the Tower grounds before you are forcibly reminded of the past. Everywhere you encounter members of the Tower guard in their queer hats and quaint cloaks dating from the time of King Henry VII. The official designation of these prosperous looking military gentlemen is "Honorary Members of the King's Bodyguard of the Yoemen of the Guard," but they are commonly and certainly more conveniently and not at all inappropriately known as "Beefeaters," because of their ruddy jowls and well nourished appearance. Most of them look like the direct descendants of the Tower henchmen so vividly described by William Harrison Ainsworth in his historical novel, "The Tower of London," those mighty men nearly eight feet tall who were wont to sate their appetites with quail and roast beef, calvered salmon and Westphalia ham, venison pasty and larded capons, all washed down with some three gallons of metheglin.

A Beefeater, with dignity and courtesy, directs us to the Bloody Tower, which we find tremendously though not directly suggestive of bloodshed. Here are no weapons displayed and no instruments of torture such as in the White Tower we shall presently behold, but only a narrow spiral staircase and a little prison room wherein, according to tradition, the two little princes, the Prince of Wales and the Duke of York, were confined and murdered by order of Richard III. Since Horace Walpole and Sir Durning Lawrence and other students of English history have been so assiduous in reclaiming the character of the hunchbacked king, undeniably blackened by Blessed Thomas More and Shakespeare, the sad fate of the child princes is now regarded more as a legend than as fact; but no visitor to the Bloody Tower fails to recall their pitiful story.

In this same cell, so runs the tale, Sir Walter Raleigh was incarcerated under James I. We know that at least part of his imprisonment was spent in the Brick or Burbage Tower in the inner ward, and that his keeper recorded that the illustrious prisoner had been thither removed "to safer and higher lodgings, which, though it seems nearer to Heaven, yet there is no means of escape from thence for him to any place but Hell." The Tower of London inspired many such grim pleasantries. Be that as it may, the tradition persists that within the Bloody Tower Raleigh wrote his History of the World. I

have always regarded that literary performance as a fine example of initiative—to write a world-wide book within the confines of a narrow room. Close to the cell is a little stretch of rampart known as Raleigh's Walk where the great man used to enjoy a bit of physical exercise. One can fancy him pacing up and down that straightened path of stone, meditating, perhaps, on the fickleness of kings. Though in prison, it is a not unpleasant walk, affording fresh air and a good view of the river.

Less attractive far is a dungeon in the White Tower facetiously known as Little Ease because here the unfortunate prisoners—Guy Fawkes of the Gunpowder Plot was one of them—could neither stand erect nor lie at full length. Little Ease further justified its name by reason of the fact that at high tide the water from the moat would flow into the dungeon to the height of several feet; "so that in addition to an excruciatingly painful position, the unhappy captive was half-drowned, and even devoured by the hungry rats that swam in with the slimy water." In those stern days prisoners were certainly not coddled.

But they could say their prayers were they so disposed. Today the garrison church is the chapel of Saint Peter in chains, erected in the reign of Henry VIII on the site of a still earlier house of prayer. In more senses than one the trim and good-natured Tommies of the garrison, when they march of Sunday mornings to their devotions, are approaching holy ground; for beneath the pavement of the chapel, directly before the altar, are buried a number of the Tower's most distinguished and saintly prisoners. A memorial tablet near the door gives a list of "Remarkable Persons Buried in this Chapel." The list includes Gerald Fitzgerald, the dashing Earl of Kildare; Robert Devereux, Earl of Essex, Queen Elizabeth's fallen favorite, who led an ill-starred rebellion and languished in a tower here which still bears his name; two of Henry VIII's wives, Anne Boleyn and Katharine Howard; the Blessed Margaret, Countess of Salisbury; the Blessed John Fisher, Bishop of Rochester, and the Blessed Thomas More, whose body here reposes, though his severed head, lovingly rescued from ignominy on Tower Hill by his daughter, Margaret Roper, rests in the Church of Saint Dunstan in Canterbury. And here too slumber the mortal remains of that malignant Thomas Cromwell who, having in the season of his power sent to the scaffold and the block scores of persecuted victims and having filled the Tower with men and women who opposed his policy of vindictiveness, in 1540 met the same fate that he had so lavishly thrust upon others. Both directly and indirectly Thomas Cromwell was responsible for an incredible amount of bloodshed and for hatreds and dissensions that have endured through centuries, for it was he who counseled Henry VIII to defy the divorce decision of the Pope and separate England from the Roman Communion. The remarks of the banished Duke in "As You Like It" concerning "sermons in stones" take on added significance as we stroll about the Tower. On many a wall we may trace the scratchings made upon the cold stone by prisoners bereft of comfort and often of hope. One such inscription is found in the Strong Room, undated and unsigned:

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By Sister M. Eleanore, C.S.C.

O dear St. Francis, teach
Me to love all
The things that God has made,
Both great and small.

THE KING WHO MADE A COUNTRY BEAUTIFUL

HERE was once a very great King. He was so very strong and rich that he could do whatever He wished. This King lived all alone in a palace. Around the palace were miles and miles of bare, brown land owned by the King. The King had everything He wanted. He was perfectly happy.

The King was so very happy that he wanted some one else to have some of His happiness. He wanted some one to whom He could give some of the good things that made Him happy. Because He was very powerful He decided to create people and to give them some of His happiness. But first He decided to prepare the land and make it beautiful. And this is how He prepared the land.

The King looked out over His land. He said, "Let the earth bring forth beautiful growing things."

Suddenly the loveliest things began to happen. Great tall trees appeared on the bare earth. Soft green grass spread itself at their feet. Shrubbery divided the land by pretty fences. There were roses, roses everywhere. Little playful winds began to shake the leaves on the trees. Gentle dew drifted over the grass. The dew settled itself. Wherever it settled the wee heads of violets peeped through the grass. The dew shone and shone till the violets seemed like the eyes of babies.

All these things happened because the King wished them to happen. He was a mighty King. He looked out again over His land. He said, "This is good and beautiful." After He had seen how beautiful the land was, He said, "Let there be birds in the trees and fish in the streams and animals to live among the trees."

Suddenly the air was filled with the song of birds. The waters of the streams that flowed through the land splashed where fishes played in the sun. Squirrels darted up and down the trunks of the trees. Animals of every kind ran and played and ate and slept in the sun-warmed grass.

The King looked out again over His land and then He said, "All these things are good and beautiful." Then the King, having seen the beauty of all the things on His land, said, "Now the land is ready for people to live upon it."

Then the King created people. He told them to live upon the land and enjoy its beauty. Many, many children played among the trees and flowers. Most of the children loved the King who had made the earth so very beautiful. Some of them, however, were bad children, who did not care at all for the King.

These bad children did not love the beautiful things the King had given them. Whenever they saw a very beautiful flower they would take a stick and knock the flower's head off with the stick. Sometimes they would jump into a bed of violets and trample it into the dirt. They cut words and pictures on the trunks of trees. They hurt the little animals whenever they could. They would run from the big ones, of course. They liked to throw stones at the birds and squirrels. They laughed when they hit a bird and killed it. They tore the nests of the birds from the trees and broke the pretty eggs.

Just imagine how bad the King felt. He had made the beautiful flowers and animals for the pleasure of the children. And they repaid Him in this mean way.

Of course you know who the King in the story is. He is God. God made the earth with all its fruits and flowers and animals for the use and pleasure of men. Most people through all the centuries since the world was created have been like the good children who loved God and His beautiful gifts. But many have been like the bad children.

One of the people who loved God and the beautiful things of nature was St. Francis of Assisi, who lived in the thirteenth century. Francis said very often, "How good God is to give us such a lovely world for a home. He made all things, and so all things are little brothers and sisters to us." Whenever Francis talked of the things of nature he called them loving names. He would say,

"My Lord the Sun," and "My Sister the Moon," and "My little Sisters the Birds." He even preached sermons to the animals and told them to thank God for His gifts to them.

Francis loved God so much that he gave up everything he had to be poor as Jesus was when He lived on earth. Jesus left His home to do the work of His Father in Heaven. So Francis left his home, too, that he might serve God better. Jesus spent His nights without a roof to cover Him. Francis did this, too. Francis was so much like Jesus that at last Jesus made wounds like His own come into the hands and feet and side of Francis.

Francis of Assisi is a great saint. He became a saint because he did everything to please God. His soul was pure and good. He was like the flower that grows beautiful for God and does not care whether people admire it or not. Even though he became great, Francis was once a child just like other children. He found it just as hard to be good as other children do.

O Jesus, may my soul,
Like little birds and flowers,
Grow beautiful for Thee,
Through all life's fleeting hours.

The Rich Young Man Who Obeyed Christ's Call to Follow Him.

There was once a very rich silk merchant who lived in the city of Assisi, in Italy. This city is on the sunny slope of a mountain. From the city you can see across a lovely valley. The valley is filled with golden orange trees and with grape vines. The sky is the bluest in all the world.

This silk merchant used to go to France to buy and sell silk. He loved France dearly. In the year 1182 he came home to Assisi from France. When he got home he found that a little baby son had been born. He was very happy. He named the baby Francis, because he loved France so much.

The silk merchant's name was Peter Bernadone. His wife's name was Pica. They taught their son to speak French when he was old enough to talk. They taught him to sing the pretty songs of the French troubadours. Francis had a beautiful voice. People liked to hear him sing. Sometimes when his mother had company, she would say, "Francis, sing that little song I taught you yesterday."

Francis would stand before the company to sing. He would look very nice in his silk suit with its graceful cape. He would clap his hands and skip about as the French people did when they sang. His dark eyes would get very bright and his brown curls would bob. The gentlemen and ladies would clap their hands and say, "What a fine boy he is! He will be well liked when he gets older."

Francis liked to hear them say these things. As he grew older he liked fine clothes and gay songs more and more. He always wore rich and gay clothes. He looked handsome, with his soft, dark eyes and shining, brown hair. He was well liked by every one. He spent money freely. His mother would sometimes say, "Francis is more like a prince than our son."

Sometimes the neighbors talked about Francis when he spent so much money. Then his mother would say, "You must not think bad thoughts about my son. He shall be a son of God yet, through the power of divine grace."

Francis did not really think himself a prince. He knew that he was the son of a tradesman, and so he often sold goods for his father on the market. Though he liked nice things, he was unselfish. He was kind to beggars. He was just as polite to the poor as to the rich.

On one day when Francis was selling some cloth to a customer a beggar came to ask him for some money. Francis finished waiting on the customer before he paid attention to the beggar. When he turned to the beggar the poor man had gone. Francis felt very bad. What do you think he did?

He ran from the booth, leaving all the silks and velvets unguarded. He ran through the crowd after the beggar. Sometimes he could see him, he thought. Then the crowd would stop. Francis could hardly get through the crowd. Finally he caught up with the beggar. He gave the poor man a big sum of money. The beggar was very much pleased.

Then Francis made a vow always to be good to the poor. He kept this vow always. When he set the table

for his mother in their home, he put many loaves of bread on it. She asked him once, "Why do you put so much bread on the table?"

"So that there will be enough for beggars who may come," answered Francis.

During those days Francis led a happy life. He was loved by everybody. He was always first in every festival procession. He wore the gayest clothes and he sang the most beautifully of all. On one day a friend said of him, "Francis will be either the glory or the scandal of Assisi," Francis became the glory of Assisi.

During these happy days a war broke out between Assisi and Perugia, another Italian city. Francis soon became a soldier. He liked the uniform and the marching and the music. He liked the other soldiers. Then he and some other soldiers were taken prisoners by the Perugians. For a whole year they were shut up in prison. They had none of the nice things of life, such as good food and nice clothing and soft beds. They all said they would have died of lonesomeness and suffering if it had not been for Francis. He kept them cheered up. Once he said, "I must be happy. Some day I shall be loved all over the world." Even before he was very old people all over the world loved him and many followed him.

Francis suffered just as much as the other soldiers did. Then on one day a guard came and said they could be free and could go home. They were very happy.

After Francis returned home he became very sick. He was sick for a long time. He got well very slowly. This sickness taught him a lesson. It taught him to think more about Heaven and less about the joys of life on earth. After this sickness he did not care so much for the gay pleasure of the city.

Francis dreamed on one night that he was in a palace. He saw many weapons. These weapons belonged to him and to his soldiers, he thought the dream meant that he was to be a great captain. So he thought he would go to join an army. On his way to join the army he had another dream. Our Lord came to him and said, "Francis, which can do more for you, the master or the servant, the rich man or the poor man?"

"The master and the rich man," replied Francis.

"Then," said Christ, "why do you leave Me, Who am Master of all things, to serve a man like yourself?"

"What shall I do, Lord?" asked Francis.

"Return home. You are to lead an army of men to make war against Satan. Your army is to pray and do penance and preach for Me."

Francis did not go to join the army. He went home, as he was told to do. He wanted to please our dear Lord.

O dear St. Francis, pray
That I, like you,
The Holy Will of God
May know and do.

Francis no longer cared for the pleasures he once had loved. He prayed and fasted and did other penances. He was especially good to the poor and sick. In those far-off days of the thirteenth century there were many people who had a terrible disease called leprosy. People with this disease were terrible to look at because their bodies were covered with ugly sores. They had to keep away from other people. In those days there were no leper colonies as there are now. The lepers wandered about until they were nearly ready to die. Then they were taken into hospitals. While they wandered about they were forced to warn people when they were coming. They had to cry very loud, "Unclean! Unclean!"

People who heard this sad cry would know that a leper was coming. They would usually go in some other direction to keep from meeting the leper. Francis hated to meet lepers just as much as other people did. He was afraid he would get the disease. The sight and smell of the lepers made him sick. But what do you think he did once?

Francis was out riding on a handsome horse. The horse pranced and tossed its head as it went along. It seemed to know how handsome Francis looked in his fine clothes and how its bridle and saddle shone in the sun. Suddenly on the road ahead Francis saw a leper. He heard the terrible cry, "Unclean! Unclean!"

The leper was dreadful to see. Francis looked down at his own beautiful clothes. Then he looked at the leper.

He was afraid to ride closer to him. Then he thought of how our Lord had been kind to lepers when He was on earth. He then spurred his horse forward. When he came to the leper he got down from the horse. He gave the leper some money. Then he put his arms around the leper and kissed him tenderly. Then he got back on his horse.

The horse trotted on. Francis looked back to wave at the leper. What do you think had happened? There was no leper on the road. Where the leper had been there was a glorious light. Then Francis knew that our Lord had pretended to be a leper. He knew that our Lord wants us to treat the poor and sick as we would like to treat Him. Once our Lord said, "Whatever you do to the poor and sick you do to Me."

Francis then vowed again that he would always be good to the poor and sick. Some time after this he had a vision in which he saw our Lord hanging on His Cross. After this vision Francis loved charity and piety and poverty very much. He would often go to the hospitals and take care of the sick. He made a pilgrimage to Rome. When he came to the door of St. Peter's Church he saw many beggars on the steps. He gave his own clothes to the poorest of them, and put on the beggar's rags. Then he spent the day with these poor people, talking to them and consoling them in their troubles.

On one day soon after this Francis was praying in the Church of St. Damian, near Assisi. A voice seemed to come to him from the Crucifix, saying, "Francis, go and repair my house."

This was a very poor old church, and Francis thought God wanted it repaired. He went home and took some cloth out of his father's warehouse. Francis took the cloth to a nearby town and sold it. This was wrong, because he did not ask his father. Perhaps he thought his father would not care. Then he brought the money to the priest at St. Damian's Church. The priest would not take the money. Francis' father was very angry. He came to the priest. Francis had laid the money in a window. When his father found the money he was not so angry as he had been.

Francis hid from his father for some days. During these days Francis prayed and fasted. When he appeared again in the streets he was so poorly dressed and so very pale and weak that people said he was a madman. This made his father very angry. He took Francis home, gave him a beating, and locked him up with a chain on his ankles. Francis was finally set free by his mother. He went back to St. Damian's Church. Then his father came there after him. He said to Francis, "Either you will go home with me or you will come to the Bishop and give up your share in my wealth forever."

Francis said, "I shall go to the Bishop and give up my wealth. I want only to be like our Lord who was so poor."

When they came before the Bishop, Francis's father told the Bishop that Francis was acting so as to bring shame on his father. Francis did not say a word. Then the Bishop said Francis must either do as his father said or he could be disowned by his father. Suddenly Francis began to take off his handsome clothes. He laid them at his father's feet. The people in the room gasped when they saw the fine clothes laid on the floor. They gasped again when they saw that Francis had on a coarse, rough shirt which he had worn under the fine clothes. He wore this rough shirt for a penance. He gave the rich clothes back to his father because he did not want to be richly dressed when there were so many poor people who had to dress in rags.

Then Francis said to his father, "Before this time I called you my father. Now I shall say Father only to God who is in Heaven. In Him I place all my hope."

Francis loved his father as much as any boy does. But he knew that God wanted him to leave home and work only for Him. After his father had left Francis stood before the Bishop. He looked very unhappy. The Bishop was sorry for him. He got him the clothes of a laborer. Francis put them on joyfully. He was twenty-five years old at this time.

O dear St. Francis, teach to me
The holy joy that there may be
In lowly Christ's sweet poverty.

(To be continued in November Issue)

GEOGRAPHY

By Sister Mary Gilbert, J.M., M.A., M.E.

IV.

CHILE is a slim giant. If its northern end touched the Arctic Circle its southern would reach the Gulf of Mexico, but its widest stretch—at the Straits of Magellan—is only 250 miles, while near Hanover Island it narrows down to 60 miles. We wandered in the streets and buildings of its chief seaport, Valparaiso, and admired its artistic monuments before boarding the train for the Vale of Paradise wherein is situated the capital, Santiago the beautiful. How we wished to linger long here on the heights as we went through the President's palace, the government buildings, a palatial private residence, schools, churches, and cathedral, all of which convinced us that the Chileans well deserve the reputation they enjoy for progress and culture. There is something elevating in living near nature, and in Santiago one is never allowed to forget her in her grandest flights, for on either side the capital mountains wall in the valley and Aconcagua rises 23,000 miles into the bluest of blue skies. Santiago has the captivating something peculiar to Spanish built cities, the appeal that never fails to win one's heart.

"What is that delightful looking height?" we had asked as our train approached the capital. "That's Santa Lucia, the city play-ground," we were told; once it was the Spanish barracks. "In all its native coloring this spot rises above the enchanting city. A visit to the heights was more than a pleasure, so also was our acquaintance with a hacienda. The house sat low, cool and inviting amid its lawns, gardens, shrubbery, and statuary. This home of a cultured family is only one of many, for were we not in the Vale of Paradise which is over 700 miles long? The climate reminded us of that of Southern California, and the reason flashed through our minds that we were about as far south of the Equator as Los Angeles is north of it. Hence the semi-tropical fruits that we saw on all sides as we traveled. Fields of maize, wheat, alfalfa, vegetables, and vineyards stretch into far distances. By way of Santiago from Valparaiso to Buenos Ayres is a 50 hour rail-trip. We went as far as Los Andes high and cold, then returned to the China capital, as we had decided to go by rail to Antofagasta, a port in the Atacama Desert. Everything that man needs must be brought into this city, the centre of the sodium nitrate industry; even the water comes in through a pipe-line over a distance of 200 miles.

About 45,000 men are engaged in the nitrate fields. We stopped off to see the process of "mining" and extracting the nitrate. After making a trench about 8 feet deep the miners lowered a boy by means of a rope to arrange the fuse for the explosion. When the boy was back again at a safe distance above ground, the electric current met the dynamite, hurling the soil high in air for all the world like the Giant Geyser. No sooner had the cakes of nitrate and soil dropped back to earth, than the men began filling them into ox-carts; the contents of the carts were in turn dumped into a movable railroad convenience and carried to the vats in which the sodium nitrate is separated from the soil, dried, and packed into jute bags for the markets of the world. The yellow liquid remaining in the vats interested us, especially as we saw hundreds of hide kegs near where we were standing. Iodine is obtained from the "yellow liquid" and put into the kegs, one of which is valued at about \$3000.00 when full. Now, who can give the history of the Atacama Desert, since you know that it supplies the world with sodium nitrate and iodine? Iodine is obtained from sea weed. Why this rainless stretch in northern Chile? Think of the prevailing wind and a cold current before giving the answer.

We felt at this point in our journey that we would like to visit another desert port, Iquique, and then return to Antofagasta, board the train for Bolivia and the other northwest highlands.

V.

The Northwest Highlands

The Northwest Highlands include Peru, Ecuador, Bolivia, Columbia, and a part of Venezuela. The greater part of the population in this region live on the cool plateaus, leaving the low coast land and the low-lying valleys to the negroes. Near the coast the countries look barren and uninviting, yet Payta, Mollendo, and Guayaquil are busy ports. Explain this seeming paradox. A short distance from Payta the Piura irrigates the valley and makes plantations possible. What furnishes the briskness seen in other ports? To travel from sea level upward is to pass

through tropical lands with dates and figs, jungle forest and all that it means; higher still through semi-tropical uplands heavy with oranges, lemons, grape-fruit, rice, cotton, indigo, cocoa, and coca. Cocoa is found in all the Republics here, but Ecuador seems to be the favorite cacao-plantation region, cinchona plantations flourish in Bolivia, forests abound in parts of all these countries. The highest ranges like the lowest valleys are shunned by the white race to a great extent.

On the highest levels below the snow line vicunas and guanacos spend their summer, descending to lower pastures with the winter snows. Below these cold, treeless plateaus is the temperate region, the region of hardy grains, cattle, and sheep; in the deserts, where strange growths furnish a meager diet, herds of goats wander. The vicuna is noted for its fine wool, that of the domestic aplaca is coarser. The Llamas are the beasts of burden of these highlands. There three with their wilder cousin, the guanaco, are cameloids. There is a species of deer, and vizcacha is found here as well as in Argentina. It resembles our prairie dog.

It would be hard to do justice to the mineral wealth of this region. Chile was at one time the leading copper-producing country in the world. It will likely become so again for there is a mount of almost solid copper at Chuquicamata about 100 miles from the coast, but copper is plentiful throughout the highlands; gold, silver, tin, lead, manganese, iron, and emeralds are awaiting capital to be developed. Soft coal has been mined at Lota, Chile. There are coal mines also at Coronel and Vadiua which have not been worked. It is the lack of coal together with the cost of labor that retards the development of South America. Wood is used on railroads and on many steamboats. These facts we learned about the highlands before leaving Antofagasta for Bolivia.

The Journey

"So Bolivia produces one-fourth the world's supply of tin," a pupil exclaimed as we traveled through the beautiful valley of the Loa River, a valley Virgil would have chosen for his shepherds and shepherdesses, a Greek for his nymphs, and an Irishman for his fairies. After we crossed the bridge that takes a giant leap over a chasm we stopped, for there were the reservoirs which furnished the water we drank at Antofagasta. Another climb brought us into highlands cool and delightful. Llamas with their burdens, Indian drivers patiently and everlastingly chewing coca leaves, their industrious wives spinning busily as they travel with their husbands. The women need to spin and weave judging from the number of bright colored skirts they wear, and the gay ponchos of their lords. We passed a lake of borax, thought of Sucre the capital, as we stopped at Potosi. The silver mines here were worked by the Spaniards during the period of discovery; they are still worked and the silver obtained pays for mining the tin, for Potosi is now more a tin than a silver mine. The Huanchaca is not quite as famous as the Potosi, still it is a noted silver mine too. We continued our trip to La Paz over which the Illimani Mountains shone in wondrous evening glory. The train rounded a curve and La Paz stood revealed within its walls of nature's making. It looked like a broken rainbow. Why? Drovers of llamas and their drivers had arrived from the valleys, Indian men and women chattered gaily, cultured Spaniards motored by. It is a beautiful city, this metropolis of Bolivia; its cathedrals, churches, college, schools, refined men and women, and—shall I say it?—the happy gay natives make it delightful. Yet we were limited for time and turned our faces to Quaqui for a voyage on Lake Titicaca two miles and a half above sea-level. Around our comfortable steamer we noticed the strangest little craft made of reeds, called balsas. The legends of the Incas proved diverting as we crossed. On board, too, we decided that we should not miss Arequipa, or the Harvard Observatory, or Mount Misti. Mollendo is the port for Arequipa, but we went only as far as Arequipa which we found a busy city. It has textile mills, car-shops, flour mills, and a chocolate factory. The opening of cotton-mills holds a great promise for the future of South America. We reverently entered the splendid, large cathedral, and with silent solemn awe studied Misti up on whose slope we saw one Harvard Observatory and another upon the mountain's clear summit. While visiting the Observatory we thought of the dear woman whose husband did the meteorological work here some years ago, and whose sister is one of ours in a California Convent. I wondered if the scientist's gentle wife had been ever badly frightened doing her sojourn in this

land of earthquakes. The houses are one-story, "quake-proof" buildings.

We retraced our way en route for Cuzco the land of the Incas. We saw the huge remains of an old fortification, an old city gate, high stone walls like a road through a granite mountain, into the clouds. Surely, they must have been safe from their enemies in this strong place.

Finally through large plantations and small farms, past mud houses and vegetable gardens, coffee, cotton, cocoa, rubber, sugar, and indigo; herds and flocks and what-not we reached Oroya on the highest railroad in the world, and steamed into Lima.

Our attractions in the capital of Peru were the cathedral and the University of San Marcos, the oldest in the western hemisphere, founded in 1551. The cathedral dates back to the gallant Pizarro. We visited a Convent school in which señoritas were as sweetly demure and modern as are many dear young ladies whom we know well in the north.

From Lima to Lima's port, Callao, is seven miles. Here we embarked for Guayaquil, Quito's sea-gate entrance. Neither harbor is good and passengers land and embark from lighters. Quito sits cool on its height beneath the Equator. Its public and private buildings are interesting, but somehow Bogota kept calling, calling and we hastened to this prosperous city from which twin peaks arise, both crowned by a church. The same conditions hold here as in Bolivia and the other high, cool, fertile, pleasant valleys. Then we were away for Caracas, capital of Venezuela. Here again is an attractive city. We left the highlands and looked upon the grassy lands stretching afar. A rich country, indeed. Flocks and herds dot the fields and forests fringe the hills. What a vista of loveliness this is! We finally find ourselves at the chief port of Venezuela, La Guaira. With a pang we saw Little Venice far in the rear. A stop to see the salt works on the Island of Coche, another, to see near the famous pitch lake Trinidad from which Columbus once caulked his weather-beaten boats, a glimpse at the grassy, hot Guianas—the three colonies of South America—all the other countries visited are Republics—then home. * * *

As the pupils journey they do not travel as rapidly as I did. When the slides flash their beauty on the screen, the pupils mention the rivers and the cities around, they speak about every industry worth mentioning. For instance that Ecuador was the first to make Panama hats. They name the mountains and the mountain peaks; they tell the delightful stories of each of the great rivers of South America, what material is used for fuel in the uplands. They compare the clothes and lack of clothes and the houses of the Indians all over the country and tell why some are mere poles, others heavily thatched, and others still made of bamboo and mud. In a word the pupils reason and connect cause and effect, then reason again about the opportunities and future of this great continent. They bring in delightful tales of the real Spaniards who braved all to win the country for Spain and God and conclude that the conscience of these men must have been operating fairly well to have them take the risks they did. One thrilling tale is as interesting as that of Jason's Golden Fleece, only more so—for it led to the discovery and exploration of the Amazon Valley. Read "The American Golden Fleece," in Spanish Pioneers by Charles F. Lummis.

Geography, Application of Principles

The pupils are now ready to apply to Africa the knowledge gained in their study of South America. They glance at the physical features of the continent and decide that Africa is a plateau with a rim of hills that in a few places take on the dignity of mountains. The Rift region in the east interests them. From the islands and shores they come to the mainland and locate the jungle forest in the Congo valley; they easily decide what the products of the region must be; with the aid of a little addition and subtraction they give the animal life. They next locate the grassy lands of the Sudan and South Africa; they name the wild grass-eating animals of these regions; buffalo, giraffe, gazelle, antelope, and others; then the animals that live on grass-eating animals, as the tiger, lion, leopard, hyena, etc.; they speak of the domesticated animals, the sheep, cattle, horses; hardy grain follows with all the industries connected with grain and live stock. They know where the tropical fruits, dates and figs and cocoa nuts etc. are found; where to look for the semi-tropical products, cotton, rice, sugar cane, indigo, coffee. They can even account for the

Sahara Desert. Invariably they will tell teacher that the westerlies lose their moisture in the Atlas Mountains, but they pause before giving the reason for that part of the desert lying within the tropics. A question on the northeast trade-winds sets them thinking. Oh, at last, "These winds come from the Arabian Desert so have no moisture." Then they begin to account for the Kalahari Desert, in like manner studying the causes that leads to this effect. Travel in the desert, oases, ostriches, and elephants come up for discussion. Artesian wells lead the topic to natural wells—springs. Explain that water seeks its level by means of the faucets in a fourth story and the location of the city reservoirs.

The political divisions follow. France owns the greater part of Africa, England is second; Portugal, Italy, and Spain have possessions in the Dark Continent. Why Dark? Why was Africa so long unexplored? They tell about Abyssinia, Egypt, the delightful Mediterranean region. The southern extremity is said to have a "Mediterranean climate?" Why?

Sail now from Cadiz stopping at all continental island ports and tell all about the countries on whose shore you travel. Go with Vasco de Gama as far as Cape Town, make a trip to the diamond and the gold mines. Visit the chief cities of the south before re-embarking for the eastern coast, taking in Madagascar en route, head for the Red Sea, the Suez Canal, and Egypt. The Pyramids will recall the story of Moses; the sphinx, the Flight into Egypt through a beautiful picture. Who is the artist? Travel by rail from Cairo south, take the Lake route. Why are the Egyptians troubled because the British are tapping the Nile near its source for irrigating purposes? Sail back down the Nile and see all you can of this wonderful valley. Describe, explain, discuss, give some of its history, as well as of the Mediterranean cities, Carthage, Hippo, Algiers. Name the great saints who once lived in this strange land. What "mighty" American hunters went into Africa? Tell something about our missionaries there and what the school is doing to help them.

Find some good ocean steamship companies and choose one for the trip to Australia and New Zealand. Locate the part of Australia affected by the Belt of Calms. Wheat and wool are its great exports, why? Tin, copper, etc., explain. How is the discovery of the gold mines of Australia connected with the "Forty-Niners" in California? Study details and give the history of the natives and early settlers. After looking at the cities, etc., of New Zealand, a visit to its geyser region repays the trouble. In the Philippines relate Magellan's story and give later history. Tell why they are ours today; in the Dutch East Indies and the Malay Peninsula we understand why the rubber trade is less brisk in Para. Why? What connection is there between the Spice Islands and the discovery of America? Meanwhile, as we travel we neglect no important geographical fact. Neither rare birds, interesting plants, or dead volcanoes escape our notice.

In Euro-Asia the pupils first note the physical features, mountains and valleys mainly east and west. Can you decide the direction of the rivers from this fact? Begin with the Frigid Zone and tell what Asia gives the world; Europe. Do the same for the region within the Temperate Zone. What does the Mediterranean region give mankind? Problems and projects innumerable grow with the work of which these are only a few suggestions. Why toy and watch-making in Switzerland? Why dairy products and an electrified railway there? Around what European cities do great industries cluster? Why? What are the waterways and railroads that carry grain from the wheat belt and cattle from the ranges? Where is the wheat belt? etc. Compare exports with the needs of the people and discover the imports of the countries, taking together those similarly located.

It is through slides that we can make our first acquaintance with Europe, its mountain and river systems, its cities, art galleries, museums, palaces, churches, cathedrals and the remains of an earlier civilization, linking history and literature with peoples and races as we travel. From an intimate visit in England and Scotland we pass to Ireland, the chosen martyr nation of the faith. Here, we realize that this people has been true to its mission. After journeying through the island we stop at its chief port and recalling the partings of thousands of exiles we pity the mothers and we thank God, that we of less courage, are crossing the Atlantic to home.

(Continued on Page 237)

Worth Reading

Father Chapman's
Review of This Book

"A really good prayer book for small children has been for a long time a desideratum. Now it is a fact, and a very lovely fact at that! The good Sister 'PHILOTHEA' must have kept the heart of a child, for she has produced a little book that any child will love.

"The Prayers are simple, marked with the asterisk to indicate a pause, somewhat after the manner of the Breviary! That will help the little ones not to rush through their prayers, and will make it easier for prayers to be said in common. As many of the prayers as possible are put into rhyme. This is good child psychology. Every second page has a picture. Many of them in color, and very good color, too.

"The preparation for Confession is thoroughly adapted to the needs of small children; and nothing could be better than the method of hearing Mass outlined in this little book. Incidentally, the Mass pictures are the best we have seen. Some of them photographs, yet most artistic, others in color and even more so!

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THE MASS—

"Every Friday, for the lesson on THE MASS, I have my pupils take in hand their Picture PRAYER BOOK. It is a wonderful help. To explain the prayers and ceremonies thus, from the very pages which they will have before them in church, is a splendid idea. I wish you could see the intelligent and recollected manner in which these children now assist at Mass."

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"Preparation for Confession has become easy and so very practical since our little ones have been equipped with this wonderful little Book, wonderful in its Simplicity which is childlike, Christlike."

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THANKSGIVING PROGRAM

By Mary Eleanor Mustain

Giving Thanks—Concert Recitation by entire school.
 For the hay and the corn and the wheat that is reaped,
 For the labor well done, and the barns that are heaped,
 For the sun and the dew and the sweet honeycomb,
 For the rose and the song, and the harvest brought
 home—
 Thanksgiving! Thanksgiving!

For the trade and the skill and the wealth in our land,
 For the cunning and strength of the workingman's hand,
 For the good that our artists and poets have taught,
 For the friendship that hope and affection have brought—
 Thanksgiving! Thanksgiving!

For the homes that with purest affection are blest,
 For the season of plenty and well deserved rest,
 For our country extending from sea unto sea,
 That land that is known as the "Land of the Free"—
 Thanksgiving! Thanksgiving!

* * *

The Story of the First Thanksgiving:—Eight children**First Child:**—

With Indians as the guests of honor, about tables loaded with game and fish, wild fruits from the forests, and corn-bread and vegetables from their new gardens, the Pilgrim Fathers celebrated their first American harvest festival, in October 1621, the first autumn of the exiles in their new home.

Second Child:—

In an old account the occasion is thus described. "Our harvest being gotten in, our Government sent four men on fowling, so that we might after a more special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the Company almost a week."

Many of the Pilgrims, among them Chief Massasoits, the Pilgrims' friend and ally, joined in the three days' feasting. There was plenty of roast turkey, for the fowlers found "great store" of the now famous Thanksgiving bird in the neighborhood of Plymouth. But in this old account there is no record to show that this was a day set apart for giving thanks.

Third Child:—

The year following the harvest festival was filled with misfortune and the colonists held no autumn festival. With empty larders they were counting the days until the spring-sown crops should furnish them with supplies. Then a terrible drought withered the corn in the fields and burned the gardens brown. A day of special prayer was followed by a long refreshing rain, and at the same time a ship loaded with friends and supplies was sighted. So the Governor appointed a day for "public thanksgiving". But this also was different from the present Thanksgiving Day, for we find no account that tells of feasting following the church service.

Fourth Child:—

Altho we read of feasts, of fasts, and of "thanksgiving days" being observed each year, it is not until ten years later (1636) that we find record of a celebration such as we now keep. Then we read that the colonists of Scituate, in Plymouth Colony, gathered "in the meeting-house beginning some half an hour before nine and continued until after twelve o'clock", with psalm-singing, prayer, and sermon. Then came "making merry to the creatures, the poorer sort being invited by the richer".

Fifth Child:—

In the course of the Revolutionary War, the Continental Congress appointed December 18, 1777, to be observed generally as a "thanksgiving day" in consequence of the surrender of Burgoyne. In the first year of his office, President Washington issued a proclamation recommending that Nov. 26, 1789, be kept as a day of "National Thanksgiving", for the establishment of a form of government that made for safety and happiness.

Sixth Child:—

For years the festival was almost exclusively a New England institution, celebrated by religious services in the churches, and by gathering at the old home of the scattered members of the family. The day gradually became a custom in the Western and some of the Southern states, each appointing its own day. In 1864 President

Lincoln issued a proclamation in which he "appointed and set aside" the last Thursday in November as a day of national Thanksgiving "for the defense against unfriendly designs without and signal victories over the enemy who is of our own household".

Seventh Child:—

Since Lincoln's time each President has set aside the last Thursday of November for a like festival, so that Thanksgiving Day is now as firmly fixed as a national festival as the Fourth of July itself. The proclamation of the president is usually followed by one issued by the governor of each state. The president's proclamation makes the day a legal holiday in the District of Columbia and in the territories. The religious significance of the occasion is now largely overshadowed by the feasting and "making merry to the creatures" which began with the old Pilgrims.

Eighth Child:—

Altho Thanksgiving Day is wholly an American institution, harvest festivals have been known since time immemorial. It was long customary in England and elsewhere to hold special days of "fasting and prayer" in times of peril and disaster and equally to celebrate with "thanksgiving" and feasting Nature's annual bounty and other marks of God's favor.

* * *

We Thank Thee:—

For flowers so beautiful and sweet,
 For friends and clothes and food to eat,
 For precious hours, for work and play,
 We thank Thee this Thanksgiving Day.
 For father's care and mother's love,
 For the blue sky and clouds above,
 For springtime and for autumn gay
 We thank Thee this Thanksgiving Day.
 For all Thy gifts so good and fair,
 Bestowed so freely everywhere,
 O, give us grateful hearts we pray,
 To thank Thee this Thanksgiving Day.

—Mattie M. Renwick.

Thanksgiving—Amelia E. Barr. (A Class Exercise)**First Child:**—

"Have you cut the wheat in the blowing fields,
 The barley, the oats, and the nodding rye,
 The golden corn and the pearly rice?
 For the winter days draw nigh?"

Second Child:—

"We have reaped them all from shore to shore,
 And the grain is safe on the threshing-floor."

Third Child:—

"Have you gathered the berries from the vine,
 And the fruit from the orchard trees?
 The dew and the scent from the roses and thyme,
 In the hive of the honey-bees?"

Second Child:—

"The peach and the plum and the apple are ours,
 And the honey-comb from the scented flowers."

First Child:—

"The wealth of the snowy cotton-field
 And the gift of the sugar-cane,
 The savory herb and the nourishing root—
 There has been nothing given in vain."

Second Child:—

"We have gathered the harvest from shore to shore,
 And the measure is full and brimming o'er."

All:—

Then lift up the head with a song!
 And lift up the hand with a gift!
 To the ancient Giver of all
 The spirit in gratitude lift!
 For the joy and the promise of spring,
 For the hay and the clover sweet,
 The barley, the rye and the oats,
 The rice and the corn and the wheat,
 The cotton and sugar and fruit,
 The flowers and the fine honey-comb,
 The country so fair and so free,
 The blessings and glory of home.

* * *

Thanksgiving Day—An Acrostic for fifteen children.

T—Thank God for friends your life has known,
 For every dear, departed day;
 The blessed past is safe alone—
 God gives but does not take away;

He only safety keeps above
For us the treasures that we love.—Phoebe Cary.

H—Heap high the board with plenteous cheer and gather
in the feast,
And toast that sturdy Pilgrim band whose courage
never ceased.
Give praise to that All-Gracious
One by whom their steps were led,
And thanks unto the harvest's, Lord,
Who sends us daily bread.—Alice Williams Brother-ton.

A—Ay, call it holy ground—
The soil where first they trod!
They have left unstained what there they found—
Freedom to worship God!—Felicia Hemans.

N—Now 'tis the Puritan's Thanksgiving Eve;
And gathered home, from fresher homes around,
The old man's children keep the holiday—
In dear New England, since the fathers slept—
The sweetest holiday of all the year.—J. G. Holland.

K—Keep before you God's bounty in the year. String
the pearls of His favor. Hide the dark parts,
except so far as they are breaking out in light
Give this one day to thanks, to joy, to gratitude—
Henry Ward Beecher.

S—Sweet it is to see the sun
Shining on Thanksgiving Day,
Sweet it is to see the snow
Fall as if it came to stay;
Sweet is everything that comes,
For all makes cheer, Thanksgiving Day.—Harriet
Prescott Spofford.

G—God is glorified, not by our groans, but by our thanks-givings.—Bishop Whittle.

I—I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care—John Greenleaf Whittier.

V—Verily,
To the Giver of all blessings
Let our voices rise in praise
For the joys and countless mercies
He hath sent to crown our days;
For the homes of peace and plenty,
And a land so fair and wide,
For the labor at the noonday,
And the rest at eventide.—William G. Park.

I—In miles of bursting granaries our golden grain is
stored,
And countless families are drawn round many a
groaning board.
The wilderness the Pilgrims won a favoring Heaven
has blessed
With all the vast and wondrous yield of Mother Na-ture's breast.
And while across the Eastern sea there shrieks the
battle call,
Today to us is given Peace, most priceless gift of all.
—J. J. Montague.

N—Now—
Over the river and through the wood,
To grandfather's house we'll go;
The horse knows the way
To carry the sleigh
Through the white and drifted snow.—Lydia Maria
Child.

G—God of the young and brave
Who nothing know of fear,
Who hold the things that life outlast
Than life itself more dear,
We thank Thee that our souls
Are strong as theirs to give—
All, all we cherish most on earth,
That Liberty may live.—Florence Earl Coates.

D—Dear the people coming home,
Dear glad faces long away,
Dear the merry cries, and dear
All the gay and happy play.
Dear the thanks, too, that we give
For all of this Thanksgiving Day.—Anon.

A—And so was born Thanksgiving Day. That little
dauntless band,
Beset by deadly perils in a wild and alien land,
With hearts that held no fear of death, with stern,
unbending wills,

DEAR TEACHERS

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And faith as firmly founded as the grim New England hills,
Though pitiful the yield that sprang from that unfruitful sod,
Remembered, in their harvest time, the goodly grace
of God.—Anon.

Y—Yea, come, ye thankful people, come,
Raise the song of Harvest-home,
All is safely gathered in,
Ere the winter storm begin.—Henry Alford.

CLOISTER CHORDS

In the Spirit of St. Francis
By Sister M. Fides Shepperson, O.M., Ph.D.

I.

Time cannot alter spiritual values. Nothing material "wakes on the morn of its hundredth year without both feeling and looking queer"—not so the spiritual. The same today as seven hundred years ago is the spirit beauty of Francis of Assisi.

There are millions throughout the world who will this year feel the force of that spirit beauty; and for them sun and moon and stars shall smile, birds sing, flowers bloom, trees tell lovers' tales.—The little fur and feather folk shall gambol unafray until the woods and hills and even the solemn mountains laugh. And to these favored ones shall little children come attracted irresistibly as at the pipe-promises of the magic piper; and youth and goodness and gladness and folly and sorrow and sin shall come as to a sheltering sympathy that understands. For they that know effectively the spirit beauty of St. Francis are in touch with God.

II.

What a transvaluation of values comes to the soul that is in touch with God! The time-momentous is seen—trivial; the time-trivial—momentous. That a city is in conflagration, that a ship shudderingly goes down, that a world-honored statesman, hero, poet lies dead—no matter; 'tis transition, 'tis God's way; 't is best; but that a little child is slighted, hurt, wronged; that a youth wantonly cruel shoots at a flying swan so that it falls and flutters wing-wounded on the way; that a girl deceives her trusting old mother; that a woman in envious ill will defames her sister woman; that a man rages with hate in his heart against his fellowman—these matter, these are momentous, these have Karma-Consequences beyond the day of time.

III.

Love is akin to Franciscan beauty; they walk the world together; each aids the other. And nature grows more beautiful because it is loved, and more to be loved because of its increase in beauty.

And all the wild folk of the forest are attracted to St. Francis. He speaks to them familiarly, calls them his brothers and sisters; and they understand. They grow more beautiful under the quiet caress and they subtly show him their utmost charm—The fox his glossy grace, the dove its iridescence, the rabbits their wild speed, the birds their nestling loves and fears, the wolf its heart of hunger: and he blesses them all for their beauty with the love-sign of the Cross.

Children's Book Week.

The celebration of children's book week Nov. 7-13, reminds us that the most effective mode of combating vicious reading is the dissemination of good books. We can preach endlessly against the cheap trashy, often evil, books and magazines, but such preaching will have little effect unless we supply plenty of wholesome, well-written, entertaining literature to supplant that which we decry.

For the past seven years children's book week has been observed more or less generally in the schools, but chiefly by the public library and its branches. Annual exhibitions of children's books have become a part of the library program, and these exhibitions afford a "laboratory period" of practical investigation of the subject matter to students of juvenile literature—and this class includes more than the teachers and normal school pupils.

An enthusiastic celebration of children's book week, for seven days out of three hundred and sixty-five, will have little permanent effect unless followed up by quiet, persistent effort during the rest of the year. Much credit is due the Sisters in the parish schools for their services to good literature, in season and out. It is no new thing for the children's librarian to hear: "Have you such and such a book? Our Sister is reading it to us in school?"

HELPS IN TEACHING

(Continued from Page 214)

you want to receive, you must bestow. There were two lines in a book that belonged to a little girl who used to study in our garden; they're not what you would call good poetry, perhaps, but I think that they are worth remembering.

'Give and others will give to you;
Keep and others the same will do.'

I heard the little girl's teacher say that 'you' and 'do' were not perfect rhymes. I suppose she was right. At all events, it would be quite out of order for Pliability to contradict, wouldn't it?"

"Polish," came the call, and there stood a lovely sweet pea with petals of satin-like softness.

"Poor lady, poor dear lady! Far be it from me to deny the truth of what my relatives, the other sweet peas, have told you, but I fear you take too seriously the advice that they have given you. Polish is really what a teacher requires, suavity of manner, poise undisturbed by passing events, a smiling acceptance of all that comes her way. Would you mind letting me look at your paper cutter?" This seemed rather a strange request for a sweet pea to make, but I obediently held up my brass paper cutter. "The metal is quite badly dented, isn't it?" I nodded. "But you've given it so fine a polish that the dents don't show unless you examine the paper cutter very closely, do they?" I shook my head. What point was the pea trying to make? "That is how it is with many of the things we do and say; they have quite a few imperfections, dents so to speak, but if they are polished, done or said in a polite way, they generally pass muster."

Here there seemed to be a commotion among the remaining sweet peas and I heard such exclamations as: "Polish!" "Politeness!" "Why aren't we given a chance to speak? That would be polite." Then came the customary call, "Punctuality," and, without a second's delay, another sweet pea began to talk to me.

"Yes, I'm Punctuality, always on time; I'm what you teachers need. Most of the disorders in school and college and university come from lack of punctuality. If the teacher is late, why shouldn't the pupils talk and amuse themselves? If the pupils are not on time, how can you blame the teacher for being annoyed at having her class disturbed? If a class begins late it will probably end late; this will either shorten the following period or deprive the pupils of a needed intermission. It is all right to have Penetration and Polish and the rest of them, especially my favorite, Promptness, but you can't get on without me. Have you ever noticed the resemblance between punctuation and punctuality? Think how queer written or printed matter would be if there were no punctuation; that is how life is without punctuality. Just as words, if they were not separated by punctuation marks, would run together and form combinations void of meaning, so do our actions, unregulated by punctuality, overlap and overthrow one another instead of progressing in orderly sequence. In God's scheme, each separate human act has its own time and place, determined by an all wise Creator from eternity; when we try to put one act in the time or the place of another, the result is a series of misfits, for some

will have too much time or space and others not enough."

"Philosophy," and out stepped a fine comfortable looking sweet pea, who gave me a stately bow and began to speak in calm and measured tones.

"The great thing in life, above all in a teacher's life, is to be a philosopher. If you don't expect too much, you won't be so likely to get too little. Rome wasn't built in a day, nor are pupils educated in a week. Success follows failure, as failure follows success. What can't be done should be left untried. Look after troubles of the present, but don't buy a telescope to peer at those of the future. The best brand of wisdom is usually paid for in the coin of experience. Distant mountains are nearby hills. These sayings have been handed down by my forefathers for many generations. They're short, to be sure, but there's a great deal in them. No doubt you've noticed, in studying philosophy, how pithily statements are made and theses formulated. We philosophers have to do so much thinking that we have no time for useless talk; we know what we mean and we say it in as few words as possible. It would not be a bad idea for teachers,—may I say especially lady teachers?—to imitate us in this respect. There is one branch of philosophy, however, in which ladies seem to excel; psychology, the knowledge of human nature. You have an intuitive knowledge of people and things that men don't possess, and this enables you to know your pupils as we seldom know ours. I'd like to say more about this matter, but I'm afraid the next sweet pea will become impatient if I keep her waiting any longer."

"That would be impossible. I'm Patience, you know, and hence supposed to endure anything. However valuable you may find the service of the other sweet peas, believe me there is not one on whom you will be obliged to call more frequently than myself. No matter where you are or what you are doing, you will always have need of Patience. Even solitude won't enable you to put me aside, for one has to be patient with self as well as with others. I'm not as pretty as the other sweet peas but I'm really more useful than most of them. Since you are a Catholic, I suppose you've read the lives of the saints. How many of them would ever have become saints if they had not made me their boon companion? If you don't want to look as high as the saints, take a glance at your sister teachers; are not the most successful usually the most patient? Teaching is not easy. There are pupils that can't learn and pupils that won't; pupils that can be managed and pupils that can't. Then, too, you have to deal with principals and other teachers and parents; all of them human beings still uncanonized. Finally, and perhaps it is the most difficult task of all, you have to deal with yourself, your physical and mental indispositions, your moods and foibles and weaknesses. Is it not evident that I must be always close at hand if you are to keep the suavity, the poise, the smile, of which Polish spoke to you? The old saying 'Time and tide wait for no man,' does not admit of being read backwards; it is frequently very advisable for men to wait for either time or tide or both. Things that are done too hurriedly are seldom done well. Not that you should procrastinate, we've put Procrastination out of the sweet pea family, you know, but there's a

vast difference between procrastinating and going with sufficient slowness to produce the best results. You remember that gospel about a man's sitting down to see whether or not he had enough to complete a building before he began it, or to cope with an enemy's army before he advanced to meet it? Why not apply the gospel narrative to yourself and your undertakings? I don't think that I have anything else to say. I'm not a great talker at any time and just now I'm anxious to have you meet my special friend, Peace. We always travel together, so whenever you have me for your companion you may count on having Peace as well."

"It is quite true, dear lady, I always follow Patience. After all, you see, patience is really a submitting of oneself to God's will, a calm waiting for his action in matters that concern us or those in whom we are interested. And is not this submission and this waiting a taking up of the yoke that Christ himself tells us is sweet, a bearing of the burden that he calls light? Surely in acting thus you have a right to enjoy 'peace and rest for your soul.' Peace is, in truth, one of the greatest blessings that even God can bestow. It was Christ's first wish to his followers, you remember, when he appeared to them after his resurrection. Then, too, you know yourself how much more you can do and how much better you can do it when you are at peace with God, your neighbor and yourself. That sounds like the beginning of a sermon, does it not? Well we'll let the beginning be the end. Seriously though, I do advise you to be as peaceful as you can. Not only will you get on better with people, but you will last much longer and accomplish greater things. It is not so often actual labor that wears people out as it is anxiety or worry or contention. We had a sweet pea once in our garden, Pettiness they called it, that really got on the nerves of nearly all the rest of us. It was forever finding fault, or being offended, or quarreling; I tell you we were delighted when the gardener snipped it off. Fortunately it was the only one of its kind in the garden, and still more fortunately the gardener never planted another. Like Patience, I'm inclined to be silent, so I can't make you as long a speech as some of the other sweet peas made; but please keep me near you, I'll be very glad to stay."

"Perseverance," called the voice, and there was the most determined looking sweet pea I have ever seen standing before me.

"I'm said to be the crown of good works, you know; that's why I've stayed in the background until the other sweet peas finished talking. I thought that it would be wise to let you learn all the things you ought to do before I came to tell you to keep on doing them. It is not nearly so hard to start things as it is to continue and complete them. I'll be glad to help you, of course, but I warn you that I am not an easy taskmaster. Many a time you'll want to get rid of me in the future as you have got rid of me in the past. Don't be discouraged, however; if you have Patience and Peace for your friends, you'll probably have me. If you really want me for your friend, I'd counsel you not to look too far ahead. Just make a resolution each morning to persevere for that day. It does not seem so difficult to persevere to the end of life if you think of life in terms of days instead of years. Before you rea-

lize it, the days will be years though, life will be ended, the victory won. I'm afraid I'm as preachy as Peace. You see we live so much with holy people that we come to think and speak as they do. Besides it is I who lead people to heaven's gate and, as St. Peter opens it, I get a glimpse of the City Beautiful. Ah, if you could only see that City of God, dear lady, you would surely persevere in all the good you undertake. Heaven is worth infinitely more than we can do to gain it. Remember 'as the tree falls, so will it lie'; good beginnings count for little or nothing unless they are brought to a good end. Think what it would have meant for us if Christ had come down from his Cross! So don't come down from yours (being a teacher, you are sure to have one), until with our Lord you can utter your 'Consummatum est.' These are hard sayings, but I'm going to send you Panacea who'll help you in every need."

"Have no fear, dear lady, I am a cure for all your ills. When you are in doubt, I win you light; when you are weak, I give you strength. I assuage your suffering when you are ill, your grief when you are sad. In your weariness, I refresh you; in your discouragement, I console you. In success or in failure, I am your standby and your friend. I have led full many a soul from the brink of hell to the gate of heaven; yea, and knocked upon that gate until it has opened wide in welcome. I am a golden chain with which our Blessed Mother would bind you to her Son, I am a flame of love, soaring aloft until it reaches the very heart of Christ. Everywhere and at all times I am at your service; you have but to call and I shall answer. All that you need to make your life what God would have it, I can obtain for you. My name? Some call me Panacea, but others call me...."

* * *

Here the sweet peas went slowly back to their vase and I heard the sound of a bell. Then came those words of the Angelus: "Behold the handmaid of the Lord; be it done unto me according to thy word." Panacea's other name was Prayer! All that I needed to make my life what God would have it, prayer would obtain for me; prayer in union with Mary, God's Mother and mine.

AN OCTOBER LULLABY.

By Mary Teresa Canney.
(For 2nd Grade)

The evening upon us is creeping,
Twilight is deepening to shade;
The west is a sea of glory,
Where dear little cloudlets wade.
Swinging slow in our hammock,
Crooning a drowsy lay,
Baby and I are watching
Crimson skies darken to gray.
Suddenly up from the grasses,
The crickets shrill forth in gladness
That stretch in shadow around,
Their sweetest of autumn sounds.
Tremblingly wild and joyous,
Their chorus thrills through the air,
Filling my heart with strange memories,—
Soothing away all my care.
Then Baby's dear voice broke my musing;
(Drooping sleep had flown from his eyes,)
"Oh, listen! The dear mother crickets
Are singing their lullabies."

THE TEACHING OF RELIGION

The Psychological Approach
By Rev. C. P. Bruehl, Ph.D.

In teaching religion as in teaching any other subject it is of vital importance to bear in mind that we are dealing with undeveloped human nature. This consideration is central, for if it is not properly observed all efforts will be in vain. In religion, however, there seems to be a tendency to overlook this elementary fact. The teacher not unfrequently expects the child to grasp ideas that offer no small difficulties to a mature mind. Some of our religious concepts are the result of an enormous intellectual labor that has been going on for centuries and to which the keenest minds have contributed their very best. They represent the highest in the line of abstract thought. It is not likely, therefore, that the mind of the child will be able to assimilate easily ideas that are the fruit of a long process of mental elaboration. To be understood by the undeveloped mind these ideas must be reduced to the concrete form in which they were originally presented. A method of teaching that would ignore this condition of things could neither be regarded as pedagogical nor psychological. This mechanical way of imparting truth is deservedly rebuked by Dr. Galloway, who finds that teachers of religion are the chief offenders in this respect. "In our religious education particularly" he writes, "we fall into this error of letting our mature ideas of the subject, rather than the child, dominate the teaching. We say: 'In the Bible we have the truth of God. This is the textbook of the religious life. Our theologians have organized some of it into a system. This commends itself to our mature minds. This is the doctrine delivered to the saints. This must be given to our children so that they too may have our views of divine truth.' There is no more justification for this attitude in religious matters than in mathematics. Indeed more danger will come in the former than in the latter case from this unpedagogic attitude." (The Use of Motives in Teaching Morals and Religion, Boston).

One reason for this reluctance of the teacher of religion to adapt the subject to the capacity of the child no doubt is the reverence he has for the sacred truth. Religious truth is something infinitely sacred and deserving of reverence. It is the most precious possession of mankind and, accordingly, must be treated with the greatest respect. Unquestionably it must be kept clear of improper associations and undignified methods, for these have a tendency to degrade the subject taught and to rob it of its dignity. In teaching religion nothing is more essential than sincere reverence, which must pervade every word that is spoken and every illustration that is chosen. But from this it does not follow that the subject may not be brought down to the intellectual level of the child. Adapting a truth to the intellectual capacity of those to whom it is offered implies no irreverence. It is a psychological and pedagogical necessity from which there is no escape. In fact, the higher the teacher esteems the subject he teaches the more is he anxious to bring it home to his pupils and to make it thoroughly understood. If it happens to be a subject of minor importance, he is not greatly concerned if his pupils fail to comprehend it or have concerning it somewhat inaccurate or hazy notions. It is precisely, therefore, the respect which he has for religion which ought to prompt the teacher to make it as clear to the child as possible. If he does this he renders an eminent service to religion and to the child. If on the plea of reverence he does not dare to adapt his teaching to the mental level of the child, he does not promote the interests of religion and renders but a very indifferent service to the child. It is the privilege of great truths that they lose nothing by being expressed in a simple and elementary manner. It is the unique prerogative of religious truth that it is adaptable to every level of human intelligence and that it does not need to wait for a specific degree of mental development before it can be proposed and assimilated. This follows from the absolute necessity of religious truth. If man requires religious truth for right living from the very dawn of reason, then of course he must also be able to grasp it from the first moment of his intellectual awakening. If it were otherwise Divine Providence would be seriously at fault. If that is the case with religious truth, we may safely contend that a formula for it can and must be found that does not transcend the comprehension of the simplest mind. It

is the chief task of the pedagogue to discover the particular formula that will answer the exigencies of his pupils and that will truly enlighten them. The theologian is merely concerned with the objective truth which he sets forth in clearcut and crystalline language without any pedagogical aims. The material which the theologian furnishes must be thoroughly remodeled by the pedagogue. Rightly, therefore, has it been claimed that the Catechism should be compiled by a pedagogue rather than a theologian, because the viewpoints of the two are so radically different. However this may be, the point we wish to make here is that the pedagogical recasting of religious truth as proposed by the theologian involves no irreverence but is in harmony with the requirements of the human mind.

It may be well to point out that God himself taught man religion in this progressive manner. The history of revelation is the pattern after which we might profitably shape our course of religious instruction. The first truths which God imparted were of the simplest kind. They were adapted to a low order of intellectual development. And God gave mankind abundant time to assimilate the old truth before He introduced them to new mysteries. Each truth helped to develop the mental faculties and thus rendered them capable of receiving a higher and more complicated revelation. Even in the outward expression of these truths the Lord adapted himself to the intellectual needs of men. The manifest anthropomorphism of the old testament indicates how God is willing to descend to very lowly devices in order to illumine the mind of man. If this anthropomorphism does not impair the dignity of the truth neither will our religious teaching savor of irreverence if we adjust it to the capacity of the undeveloped mind of the child.

The truth does not suffer in any way if it is properly graded or reduced to very simple terms. It does not even suffer if it is expressed in the language in which the child speaks of its daily experiences. For it is just that language which the Bible adopted, the language which men used in daily intercourse and which for them was pregnant with meaning. In a way we almost have to apologize to the intellectuals of our days for the simple and popular phraseology of the Bible. But if God did not despise this manner of speaking in teaching mankind the sublime truths of religion, it surely would be very foolish if we showed any unwillingness to draw on the vocabulary of the child for the purpose of explaining to him what he cannot understand in a terminology with which he is not familiar. If we proceed in the manner suggested by the Bible and teach religion in a progressive way, always keeping close to the intellectual level of the child, religion will be the gainer. For religion only then suffers if it is misunderstood or if its sense is lost in a maze of technical terms that may convey a meaning to the mature mind but that are devoid of meaning to the immature mind of the child. We do not feed the child on the same food as the adult. The same law holds good in the spiritual realm. Milk for the child and meat for the man. Simple religious teaching for the child and more complicated religious truth for the man who has reached intellectual maturity. Again we quote Dr. Galloway: "As its body and mind, so the spirit of the child must have food suited not merely to its comprehension but to its interests and growth. Material for religious teaching must be graded and presented solely with the child's needs in view. This is religious pedagogy." (Op. cit.) This method which makes the child central and unstiffens the subject matter in the process of teaching to refashion it according to need is based on sound psychology and in harmony with the best traditions of pedagogy. It is also truly biblical.

Armistice Day, November 11th.

The bugle sounds call all to remembrance. It is well that we should have this annual ceremony. For this day of glory is also a day of memory and of duty. The Armistice balls that mark the celebration all over the country fitly recall the gladness that was in our hearts—the triumph in victory, the relief that now the slaughter of the choice youth of the nations was at an end. The prayer that rises is of thankfulness for all those young men whose country was their dearest possession. But it must be a prayer of consecration, too, and of humbleness.

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SATISFACTION

Satisfaction, which is commonly called penance, is the performance of certain penitential works imposed by the confessor, partly as a remedy against relapse and a means of amendment, but chiefly as a punishment for sin. The Sacrament of Penance, being a tribunal, the confessor, who is the judge in this court, has the power and the obligation to impose satisfaction for sin, and by so doing, he exercises the power of binding conferred on him by Christ through the Apostle to whom He said, "Whatsoever thou shalt bind on earth shall be bound in heaven." Although the penitent is bound to accept the sacramental penance enjoined by the confessor, yet if he did not perform it, this would not render the sacrament invalid, or fruitless, provided the penitent had the intention to perform it.

Although the sacramental absolution of the confessor given to a true penitent remits the guilt of sin and the eternal punishment due to mortal sin, yet there often remains some indebtedness to Divine Justice which must be cancelled here or hereafter. This we call temporal punishment. St. Thomas in speaking of mentioning in confession sins of our past life that are already absolved, says: "The oftener one confesses, the more is the penalty reduced; hence one might confess over and over again, until the whole penalty is cancelled, nor would he thereby offer any injury to the sacrament." The mention of some sin of our past life for which we have true sorrow also ensures the validity of the sacrament. When one has only venial sins to confess, hence it is always well to add after telling the sins we have committed since our last confession, "For these and all the sins of my past life,

especially for (mention a past sin) I am heartily sorry and humbly beg pardon and penance."

NECESSITY OF SACRAMENT OF PENANCE

The Council of Trent declares: "For those who, after baptism have fallen into sin, the Sacrament of Penance is necessary unto salvation as baptism itself for those who have not been regenerated."

Penance is only the ordinary means of salvation for those who have fallen into mortal sin after baptism, and can, therefore, like baptism, be substituted for by perfect contrition. Regarding this contrition, which has for its motive the love of God, the Council of Trent declares: "That though contrition may sometimes be made perfect by charity, and may reconcile men to God before the actual reception of this sacrament, still the reconciliation must not be ascribed to the contrition apart from the desire for the sacrament which it includes. Perfect contrition, with the desire of receiving the Sacrament of Penance, restores the sinner to grace at once, but he is not thereby released from confessing the mortal sin or sins thereby remitted, in the next confession he makes either out of necessity or devotion. But before receiving Holy Communion, even though a person may have made an act of perfect contrition and thereby have been restored to the state of sanctifying grace, yet he is strictly bound to confess his mortal sins before receiving Holy Communion. All theologians are agreed that pure or disinterested love, joined to the desire to go to confession if it were possible suffices for remission of mortal sin outside of the Sacrament of Penance. But as to the formal motive in perfect love, there are various opinions among the Doctors of the Church." Some say that where there is perfect love, God is loved for His great goodness alone; others basing their contention on Scripture, think that the love of gratitude, "amor gratitudinis", is quite sufficient, because God's benevolence and love towards men are intimately united, nay inseparable from His Divine perfections.

PLACE FOR HEARING CONFESSIONS

The proper place for sacramental confession is the church, or a public or semi-public oratory. The New Code

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says that the confessional for hearing women's confessions must always be placed in an open and visible place; generally in the church or public or semi-public oratory assigned to women. The confessional itself must have an immovable grate with small holes. Except in cases of sickness, women's confessions shall not be heard outside the confessional. The term sickness includes old age, decrepitude, and deafness.

ABSOLUTION IN DANGER OF DEATH

In danger of death, any validly ordained priest, even though belonging to an heretical sect, or an apostolate, or one under censure, may validly absolve anyone.

SACRAMENTAL SEAL OF CONFESSION

The sacramental seal of confession is the rigorous obligation imposed on the priest of maintaining inviolable secrecy about all that he has learned through sacramental confession. The secrecy has a threefold foundation, that of the natural law, the Divine law, and the ecclesiastical law.

First—Natural law forbids a person to divulge a confidential and promised secret.

Second—Divine law. The Divine precept of confession would be null, if the secret of confession were not kept; for no one would wish to disclose his secret sins to the priest and thereby injure his own reputation. Therefore, the law of secrecy as to confession is Divine, like the institution of the Sacrament of Penance, and is a necessary consequence of that institution. The priest, as well as everybody else is forbidden by the Divine law to injure his neighbor's reputation, which he would do if he were to reveal anything told him in sacramental confession.

Third—Ecclesiastical law. The Council of Lateran decrees that the priest shall not disclose the state of a sinner by signs or in any way whatsoever. The same council also decrees that if a priest has been so indiscreet as to reveal a secret of confession, that he should be punished with deposition, and condemns him to be shut up in a monastery for the rest of his life.

This secrecy of the confessional is so binding that a priest can not be excused from this secrecy either to save his own life or good name, to save the life of another, to further the ends of human justice, or to avert any public calamity. No law can compel him to divulge the sins confessed to him, or any oath which he takes—as for example—as a witness in court. He can not reveal them directly, that is by repeating them in so many words, or indirectly, by any sign or action, or by giving information based on what he knows through confession. The only possible release from the obligation of secrecy is the permission to speak of the sins given freely and formally by the penitent himself. Without such permission, the violation of the seal of confession would not only be a grievous sin, but also a sacrilege. And so very particular is the Church in regard to this seal of confession by a decree of Holy Office, November, 1682, she forbids confessors, even where there would be no revelation direct or indirect, to make any use of the knowledge obtained in confession that would displease the penitent, even though the non-use would occasion him greater displeasure.

Some theologians maintain that the penitent is also bound to secrecy but the more general opinion leaves the penitent free, since as he can authorize the confessor to speak of what he has confessed, he can also of his own accord, speak to others.

But if one reveals what he has confessed, to any one, he should take very great care that what he reveals shall cast no blame or suspicion on the confessor, since the latter can not defend himself. But all things considered, it is more in keeping with the intention of the Church and with the reverence due to the sacrament that the penitent himself should refrain from speaking of his confession. Above all, the penitent should not relate to others the advice meant for her alone.

UNIVERSALITY IN CHOICE OF A CONFESSOR

In regard to the choice of a confessor, the greatest latitude is allowed by Holy Mother Church, provided the confessor has:

First—Power of Orders, which is the power conferred by ordination and inherent in the priestly character.

Second—Approbation, which is the authentic testimony of a prelate to a priest's capacity to hear confessions, for so the Holy Council of Trent has declared. Before this

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council, approbation was not a distinct formality, nor a condition of receiving jurisdiction. But that council made it a necessary condition before a priest can receive jurisdiction from the bishop or pastor.

Third—Power of Jurisdiction. Here we distinguish between:

1. Ordinary jurisdiction, which is jurisdiction attached to a function which carries with it the care of souls.
2. Delegated jurisdiction, which is jurisdiction received from him who has ordinary jurisdiction.

ORDINARY JURISDICTION BELONGS TO

First—to the pope over all the Church both in the internal and external forum.

Second—to the bishop, in both forums, but only over his diocese.

Third—to the pastor, over his parish, but in the internal forum alone.

The New Code, in canon 522, allows all religious, when outside of their convent, for any purpose whatsoever to go to confession to any confessor, approved by the local Ordinary, in any Church, public or semi-public oratory, and this confession is both valid and licit. This shows the extreme respect with which the Church regards the right of conscience, and the perfect freedom she wishes all her children to have in making sacramental confession.

And consequently, if at any time a child objects to go to any particular priest, this objection of the child should be respected, and he should be left free to go to whatever confessor he wishes, for otherwise he may be tempted to conceal something it is necessary to tell, and by so doing he may make a sacrilegious confession. Very young children sometimes have their own difficulties and temptations and, therefore, they should have perfect freedom to go to the confessor to whom they feel they can speak most openly. Therefore, no one can oblige a child to go to confession to any one particular priest.

METHODS IN THE STUDY OF ENGLISH LITERATURE

(Continued from Page 212)

1588 there have been other years in English history by no means insignificant and not unconnected with its literature.

The year 1688 marks the landing in England of William of Orange and the coronation of that prince and of his wife Mary, after they had approved the Declaration of Rights. William III, having continental interests and affections, had no title to the throne except what was conferred by a parliamentary election. Mary, it is true, had an hereditary right, if her father, James II, had actually abdicated. The fact is, he went over to the Continent for his personal safety. Knowing from the experience of his own family that the prison and the grave of a king are not far apart, he informally left his capital, though he did not cease his efforts to regain his throne. The history of the time makes it clear that the victorious sovereigns rested uneasily. Therefore, any pen was in request that could influence public opinion to confirm their hold upon their subjects. This was doubtless the consideration that made the dominant literary form after 1688 the ESSAY. Accordingly we have Swift, Pope, Addison, Steele, Atterbury, Arbuthnot, Parnell, Prior, Phillips, Gay, Tickell, Berkeley, and others. There were amongst them, of course, translators, critics, pastoral poets, didactic poets, and dramatic authors. In our time *Cato*, a play of Addison, is not so well remembered as is *The Spectator*. We know that the pen of Swift was the power that made administrations tremble. Thinking on Elizabethan literature, one must be impressed by the inferiority of the writers of Queen Anne's reign.

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Beginning with 1588, we have now suggested the contents of the literature of that epoch and of 1688. If now we advance to the eve of the Revolution in France we are at 1788. The Bastille fell on the fourteenth of July, 1789. Turning to England what do we find to have been the dominant note in its literature? By 1790 Wordsworth and Coleridge had published **Lyrical Ballads**. But before them was Anne Finch (Countess of Winchelsea), William Godwin, and the poet William Blake. There were also Byron, Scott, Moore, Campbell, John Wilson, De Quincy, and other contemporaries. In much of the writing of that era the clear note is the **rights of man**. That phrase of our literature is concisely treated by William Lyon Phelps in **The Neo-Romantic Movement**.

At this point a reader may be fairly expected to inquire whether our enumeration of the principal authors is reasonably complete. He may be assured that it is not. Chaucer, the first great writer in England, has not even been named. Certainly his high place has not been pointed out. Between his death and the arrival of Edmund Spenser, the next great poet, there were many important writers, a number of them Scots. There sprang up in stern Caledonia a stream of song, from the time of Henrysoun onward, which culminated in the work of Robert Burns. But to come down to times more recent there have been between the chief movements lonely singers not easily labeled and classified. Thomas Gray, William Cowper, James Thomson, and Robert Burns preceded the French Revolution. Not even the last named can be called a product of that upheaval. Before that outbreak the versatile Goldsmith, poet, playwright, and essayist, had died. Burke was its contemporary and the friend of Dr. Johnson, of Boswell, and of Crabbe. Coming down to the epoch of Reform, 1832, there was the Corn Law rhymer, Ebenezer Elliott, while a little later one discovers Tennyson, whose **Lady of Shallot and Other Poems** was published during that year. Later were the Brownings and in our own time the Pre-Raphaelite movement, not political but aesthetic, which has given us Swinburne, William Morris, Hall Caine, Dante Gabriel Rossetti, his gifted sister, Christina, and others. Arthur O'Shaughnessy, who but recently died, breathed into a lute rather than a trumpet. To the nineteenth century belonged also four superb masters of prose, namely: Macaulay, Newman, Ruskin, and Carlyle. Though the first three had faintly heard the horns of Parnassus, they did not much meditate the muse of poetry. Little has been said of Irish writers and nothing about Americans, though, like Scotland, both nations have made significant contributions to our literature.

From the preceding statements it is clear that in the course of a few months it is possible to learn something about English literary movements, and I have written to little purpose if it has not been made equally plain that to gain an intimate acquaintance with the leading authors, and that is the main thing, requires during a lifetime about all the hours that can be snatched from sleep.

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BACKGROUNDS OF LITERATURE

(Continued from Page 218)

"By torture strange my truth was tried,
Yet of my liberty denied;
Therefore reason hath me persuaded
That patience must be embraced;
Though hard fortune chaseth me with smart,
Yet patience shall prevail."

Not all the sad victims of persecution were so optimistically inclined. But others carved upon the walls their conviction that truth would triumph, and traced passages from Holy Writ that afforded them comfort. So Robert Rudston of Dartford wrote: "He that endureth to the end shall be saved." And on another bit of stone we read: "Be faithful unto the death, and I will give thee a crown of life. T. Fane, 1553." That is all we know or are likely ever to know about good Master Fane. But it is the one thing necessary.

The poet-priest, Robert Southwell, languished here before he made his last journey to Tyburn and martyrdom; here, too, lay his fellow Jesuit, Father Gerard, who withstood hardships and torture and ultimately effected his escape from the Cradle Tower. Some of the many prisoners managed to emulate his example, but most of the Tower victims met death on Tower Hill or at Tyburn, and several within the grim walls of the Tower itself. Only a few years ago, during the Great War, several German spies were shot inside the inner ward. Long before, the Earl of Essex had met the same fate in the little railed-off space called Tower Green. Five women were executed on the same spot, three of them Queens of England—Anne Boleyn, Katharine Howard and the gentle and unfortunate Lady Jane Gray. The Viscountess Rochford here fell; and here too the aged Margaret Pole, Countess of Salisbury, mother of Cardinal Pole, gave her soul to God. She it was who proudly refused to bend her head for the fatal stroke: "So should traitors do, and I am none."

But the Tower of London has its gracious memories too. When Queen Mary—the "Bloody Mary" of popular history—made her solemn entry into London she visited the Tower, and there, kneeling on the greensward before the little Church of St. Peter in Chains, she found all the surviving prisoners, Catholic and Protestant, who had been immured during the reigns of Henry VIII and Edward VI. Bishop Gardiner, as spokesman for them all, addressed a supplication to the queen; and she, bursting into tears, embraced them one by one, exclaimed, "Now you are **my** prisoners," and issued order for their immediate liberation. Subsequently Mary made mistakes and earned the undying enmity of many of her subjects; but that beautiful act of clemency stands forever to her credit.

One winter's day as the early evening fell and I stood musing within the inner ward, I was accosted by a very black and very friendly raven. He strutted with shambling grace and nodded most obsequiously. He carried a little piece of wood in his bill and deposited it at my feet. I took it up, and then he gently plucked it from my hand and again let it fall to the ground. We went through this extraordinary ritual several times. He was the pet of the local garrison and seemingly found diversion in performing the simple trick. But for the moment he seemed a symbol and an allegory; with his glossy black plumage and his sad, inconsequential air, he was the very embodiment of the spirit and history and human associations of the Tower of London.

As I toyed with that gentle bird in the gathering dusk it was as though countless men who once trod this very soil in the flesh were now grouped about us in the spirit. The Duke of Clarence paused for a moment on his way to the cell where death awaited him in a butt of wine; Adam Sedbar, the Abbot of Jervaulx, smiled kindly enough, his

ruddy lips framing a comment in honest Yorkshire speech; over his shoulder peered the pale face of James, Duke of Monmouth, the helpless victim of a seventeenth century rebellion; yonder grinned that rough old Jacobite, Lord Balmerius, whose bravery at the last moment on Tower Hill moved the hostile bystanders to reluctant admiration; gaunt and dim of eye leaned Father Henry Walpole, the frail man who close at hand had suffered torture no less than fourteen times; the young Duke of York chuckled in his precocious way and his companion Prince of Wales pleaded with their stern keeper for a longer respite from the Bloody Tower; her face furrowed with woe but a bit of a hoyden still, Anne Boleyn joined the group and found the raven a black remembrance of two nights within these walls she knew—the night before her marriage and the night before her execution. But most welcome of all these phantom presences was the sage of Chelsea, Sir Thomas More—he who had so capably administered justice from the woolsack, who had known the scholarly friendship of Erasmus and the fickle favor of Henry VIII, who had lived a life of learning and sanctity liberally seasoned with the salt of humor, and who yonder on Tower Hill had embraced the headsman and with the irrepressible wit of a humanist martyr had commented, "This hath committed no treason," as he held aside his long beard from the descending axe.

Outline Plan for American Education Week

American Education Week will be observed this year November 7 to 13, inclusive, under the auspices of the United States Bureau of Education, National Education Association, National Catholic Welfare Conference, and the American Legion. The purpose is to acquaint the public with the work and needs of the schools—public and private—in the United States. The following program is suggested by the sponsors: Sunday, For God and Country Day; Monday, Constitutional Rights Day; Tuesday, Patriotism Day; Wednesday, Equal Opportunity Day; Thursday, Armistice Day; Friday, Know Your School Day; and Saturday, Community Day.

To stress the need for Catholics to consider education, we quote the Bishop's Pastoral Letter:

"Serious at all times, the educational problem is now graver and more complex by reason of the manifold demands that are made on the school, the changes in our industrial conditions, and above all, by reason of the confusion and error which obscure the purpose of life and therefore of true education."

Sunday, November 7, the opening day, is designated For God and Country Religious Education Day, and its slogan is: "Every Catholic Child in a Catholic School". Suggestions are: "Religion as a part of true education", "Dangers of State monopoly of education", "Principles of Catholic education which call for the maintenance of a separate system of schools", and "Laws of the Church on the establishment of parochial schools". On this day also, all priests are urged to preach a sermon on Catholic education, and communities and schools are urged to hold mass meetings, asking their Catholic organizations to provide speakers.

Monday is designated American Constitution Day, and the thoughts suggested are: "The bulwark of every right", "True Americanism is founded on a knowledge of its individual guarantees", "Respects for, and loyalty to the Constitution, as taught by the Catholic school", and "The development of the Constitution". The slogan is: "The Catholic School Teaches Respect for Civil and Religious Authority."

Tuesday is designated Patriotism Day, with the slogan: "Religion and Patriotism are Taught in Perfect Harmony in the Catholic School." The thoughts suggested are: "The flag—the symbol of liberty and justice", "The Americanism of the Catholic School", "Every citizen should exercise his political rights and privileges", and "Our goal—every immigrant and alien an American citizen."

Wednesday is to be Religious Teacher Day, with the slogan: "The Self-Sacrifice True Americanism Exacts in the Life of the Religious Teacher." Thoughts suggested are: "The contribution of the religious teacher to the progress of Catholic education", "Shortage of religious vocations", "Better co-operation between the parent and the teacher", and "Better facilities for teacher training".

Thursday is Catholic Parish School Day, with the slogan: "The Environment of the Catholic Parish School Fosters Americanism." Thoughts are: "Organization and work of the parish school", "Encouragement of school leagues for Catholic parents", "Financial support of the parish school", and "The parish school and the Catholic high school".

Health Education Day is the designation for Friday, and the slogan is: "Education in Health in Every Catholic School." Thoughts suggested are: "What Catholic schools are doing in health education", "Health education and character training", "Need of more extensive health work in Catholic schools", and "Supporting a Catholic school health programme".

Catholic High School and College Day is the phase for Saturday. The slogan is: "The Catholic High School Serves the Most Precious Interests of Catholic Youth" and the suggestions are: "The rapid rise of the Catholic college", "Facilities for professional training in Catholic universities", "Attendance of Catholic children at Catholic and public high schools", and "The value of a Catholic high school education".

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BREVITIES OF THE MONTH

Rev. Dr. Edward A. Kirby, pastor of Sacred Heart Parish, Youngstown, O., has purchased an automobile bus, with a capacity of 50 children, in which to transport pupils to the parochial school. The bus will make a tour of the parish and take on those youngsters who live on the outskirts. Without the bus, some of the children would be obliged to ride for nearly an hour on street cars going to and from the school.

The Benedictine Foundation at Washington, D. C., opened on October 1, a school which is probably the first in this country to offer the arts and crafts to retarded children in the hope of making them self-supporting. It is called St. Gertrude's School of Arts and Crafts, and is under the direction of Dom Thomas Verner Moore, O.S.B., well known psychologist and specialist in mental and nervous diseases.

An interesting case, the point of which was whether a house owned by Bishop Schwertner, of Wichita, Kans., and occupied by Sisters teaching in an adjoining Catholic school, is exempt from taxation, has just been decided in the affirmative by the Public Service Commission of the State of Kansas.

Miss Mary Elma Poole, who has been appointed registrar in the School of Education and in the College of Arts and Sciences of St. Louis University, is the first woman full-time faculty member in the 108 years of the college's existence. Other schools of the university have included women on their faculties and numerous part-time women instructors teach in the School of Education.

A warning to Catholics, particularly to convents and priests, has been issued against an imposter who, posing as a member of a religious order, "borrows" sufficient funds to return to his community. A similar warning was issued several years ago.

Mount Angel College and St. Benedict's Abbey, Mt. Angel, Ore., were completely destroyed in a disastrous fire September 21 with a loss estimated from \$800,000 to \$1,000,000.

The catastrophe has wiped away in a single night the results of years of toil by the Benedictine Fathers here. The stone for the magnificent buildings which now lay in ruins was quarried by hand by the Fathers and members of the religious community thru years of hard and painstaking labor. These zealous Benedictines developed an institution of higher learning which offered accredited college courses in professional work, a standard high school and complete seminary courses for candidates to the priesthood. Aid for the temporary relief of the homeless priests and brothers is asked for.

Thomas R. Naughton, a student of All Hallows Institute, New York City, led the list of winners of scholarships awarded to high school students by the State Department of Education in September, with an average of 98.06 per cent. This mark is based on

the five highest regents examinations for the college entrance diploma. His marks were as follows: Algebra, 100; Geometry, 100; Latin (three years), 99; American History, 97; English (four years), 96.

In a contest with more than a hundred students recently graduated from the Philadelphia schools, five of the twenty free four-year scholarships given by the University of Pennsylvania for students from that city were won by graduates of the Catholic High School for boys.

The bishops of the United States at their annual meeting at Washington, D. C., in September, announced that in the near future, they will issue a pastoral letter which will be the first public expression by the hierarchy of the United States on the situation in Mexico. The letter will have no bearing upon the Mexican policy followed by the United States Government, but will deal essentially with the principles of international and constitutional law involved in the controversy.

About \$1,000,000 of the \$2,000,000 estate of Martin Shaughnessy, a wealthy St. Louisan who died in September, will ultimately go to St. Louis University as an endowment for its School of Commerce and Finance. The bequest becomes effective upon the death of Mrs. Shaughnessy, the testator's widow, who is quite elderly.

One of the most practical of the International Federation of Catholic Alumnae works is the education fund to provide scholarships for teaching Sisters and to afford them opportunities of securing the best possible preparation. These are of especial value to communities unable to afford scholarships to its various members.

The scholarships must be used for study in a Catholic college or university. Each Sister to whom a scholarship is awarded is free to choose any Catholic college provided that she notify the fund custodians of her choice.

Catholic colleges have been invited to donate free scholarships for the benefit of Sisters who would otherwise be unable to obtain a scholarship. These scholarships are of great value to Sisters in the poorer or more sparsely settled sections of the country.

Valuable work for Catholic schools in ten phases of the field was reported by the Most Rev. Austin Dowling, Archbishop of St. Paul, Episcopal chairman of the Department of Education, N.C.W.C., at the recent annual meeting of the bishops.

Through an appeal from the department, says the report, fifteen national organizations were moved to protest at the effort to federalize the schools of the country, and these protests were "by far the most spirited, representative and convincing yet registered" against this move. To aid the opposition in the last year and in the future, comments from the press on the Curtis-Reed education bill, which almost unanimously denounced the measure, were gathered by the department into a pamphlet, thousands of which were distributed.

The Catholic School Journal

A Magazine of Educational Topics
and School Methods

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October, 1926

Vol. 26, No. 5

EDITORIAL COMMENT

Advice for Writers

An episode of the meeting of the American Library Association at Seattle last July occurred at the session of the Children's Librarians, when Marguerite Wilkinson presented to Charles J. Finger the Newberry Medal for the best children's book of the year. In his speech of acceptance Mr. Finger said something which aspirants to authorship would do well to note.

"Experience with all kinds of people, savage and civilized," he declared, "leads me to believe that the chief thing to be achieved by the story teller is a sense of reality. Without that it is not possible to interest boys and girls. A story teller who tries to talk either up or down to children will fail. The juvenile mind is active, alert, critical; and everything set before it is subject to swift critical analysis. Lacking sincerity, the story will be rejected."

One of the surest ways to convey the sense of reality is to use specific instead of general terms. Clear images rise before the mental vision in response to definite verbal suggestions. Therefore be precise. Say "a robin" or "a swallow" or "a wood-pecker," rather than "a bird." Say "an oak," or "a maple," or "an elm," in preference to "a tree." It was by paying strict attention to small matters like this that Defoe won a foremost place among all the writers of prose narrative who ever lived.

Young people will do well to bear this rule in mind when writing school

compositions or dashing off letters to their friends.

Helping Talent to Bloom

"What would have been called the work of genius a few years ago is now the expected product of a whole class of school children," said Hugh Mearns, Professor of Education in New York University, in a recent address devoted to the subject of freeing the creative spirit in young pupils.

The speaker went on to describe work in verbal expression performed by eighth grade boys and girls under his observation which evinced original imaginative power and felicity of diction, with a touch of poetic feeling, and concluded by declaring that "the beginnings of a genuine artistic taste, both in creative power and in appreciation of the creative power of others, are probably lying undiscovered in every class room in the country." These beginnings, he explained, "are represented concretely in strivings to write which are kept secret." He then asserted that "to find them and to touch them with delicate sympathy is the work of the artist-teacher; and to encourage that first spark into a glow is one of the richest possibilities of the new education."

Old and experienced teachers will not quarrel with the principle that sympathetic encouragement from an instructor is usually influential in inducing young people to exercise their natural powers to the utmost. Nor will they be inclined to withhold assent from the Professor's theory that young folks often prove equal to remarkable achievements when placed in an environment favorable to culture and left largely to their own initiative. It is doubtful, however, that old and experienced teachers as a class will regard Professor Mearns as the original discoverer of a heretofore unsuspected region in the world of pedagogical experiment, though they may assent to his appraisal of juvenile talent and accord due attention to his description of methods by which he has succeeded in promoting its development.

Discernment of Values

A teacher who can direct the intelligence of children in such a way as to enable them to judge correctly the relative importance of facts has reached a high stage of efficiency in her profession. Loading the memory of a pupil with facts whose significance is only dimly perceived is a very poor substitute for education. The real test of mental development is the use which is made of facts, and this depends upon the pupil's judgment. A teacher who is an educator aims at cultivating the judgment.

Where judgment is developed in a high degree there will be naturally increased perception of substantial values that young people in this headlong age too often are disposed to overlook, and this will go a long way toward the development of character. No pupil of good judgment, for instance, will so far overprize amusement as to neglect his studies for the sake of untimely indulgence in play or other frivolous pursuits. Neither

will he be unmindful of the importance of his spiritual duties. He will take due care of his physical health, as necessary to the proper performance of his part in life. He will be regardful of the rights and the comfort of others, and will be cheerful withal, practically utilizing the contribution which cheerfulness makes to human efficiency.

There are youngsters of a type whose capacity for exercising judgment, necessarily immature, excites their self-admiration and fills them with conceit. When this happens the result is calamitous to themselves and those about them. The cure for it—to the extent that cure is possible—is to still further strengthen their judgment, that they may recognize their own deficiencies and acquire wholesome humility.

Teaching With Spirit

"The teacher must do his work with spirit," said W. E. Henry, in an address before the Professional Training Section of the American Library Association, during its annual meeting at Seattle last summer. He was thinking especially of instructors in library schools, but what he advanced was true of teachers in general. Here is the core of his remarks:

"Qualifications for efficient teaching fall into two classes, knowledge of the subject and ability to teach. The teacher must see the subject as applied in service and as an inspiration for life itself. He must have the power to organize the materials of his subject, and must set them forth in such a manner that the student may not only see clearly the facts necessary, but may get the relations and the organization of the facts. And last comes the essential quality of the good teacher—the power to inspire. The teacher must do his work with spirit."

Enthusiasm is contagious. It is imparted to the pupil, raising his mind to working pitch, compelling his attention, and carrying him along easily on account of his aroused interest. The teacher's enthusiasm must be real, or it will not suffice. Pupils are quick to recognize affectation, which, like older people, they resentfully antagonize. They are equally sensitive to genuine enthusiasm, and respond to it with warmth and loyalty. When the teacher's work is performed with spirit, the recitation period seems brief, but makes a deep impression on the pupils' minds.

Improving the Memory

Ainsworth Rand Spofford, who was librarian of Congress for many years, and a notable man in his way, entertained an opinion which is not held by leaders in the educational field of today, and in fact which not a few of them vigorously condemn. He declared: "There is no question that the proper cultivation of the memory is or ought to be the chief aim of education." According to present day authorities, the chief aim of education should be the cultivation of the judgment.

Regarding the importance of memory, however, a great deal must be

conceded, even by those in hearty sympathy with the belief which now prevails. Sound judgment depends upon ability to make just comparisons, and how can one institute comparisons over a wide field unless his memory is well stored with facts? For this reason respectful attention should be paid to another of Spofford's assertions: "All else is so dependent upon memory that it may be truly affirmed that without memory, knowledge itself would be impossible." Certainly, the judgments of people deficient in knowledge of facts rest upon shifting sand, and the strengthening of the memory is a matter of concern to every earnest student and every conscientious teacher.

What Spofford, whose own memory was remarkable, had to say on strengthening the memory is worthy of consideration. Like Bacon, he regarded artificial memory systems with disdain, sagely observing that "the habit of looking for accidental or arbitrary relations of names and things is cultivated, and the power of logical, spontaneous thought is injured, by neglecting essential for unessential relations. These artificial associations of ideas work endless mischief by crowding out the natural ones."

Spofford's recipe for strengthening a weak memory and cultivating a good memory into a better one was safe and simple, being nothing more nor less than this: "Engage in constant practice."

"If there are certain kinds of facts and ideas which you more easily forget than others," he enjoined, "it is a good thing to practice upon them, taking up a few daily, and adding to them by degrees." The substance of a great deal more that Mr. Spofford advanced on the subject seems to be contained in the following: "What is called cultivating the memory does not mean anything more than giving close attention to whatever we wish to remember, with whatever associations naturally cling to it, until it is actually mastered. If one has not an instinctively or naturally strong memory, he should not rest satisfied with letting the days go by until he has improved it. The way to improve it is to begin at the foundation, and, by the constant exercise of the will power, to take up every subject with fixed attention, and one at a time, excluding every other for the time being. There is no doubt whatever that the memory is capable of indefinite improvement."

For the encouragement of students inclined to despair because they cannot secure at once the full benefit of memory-improvement exercises on which they have set out with enthusiastic determination to persevere, it may be worth while to quote the following, which is also from Mr. Spofford: "There is one caution to be given to those who are beginning to improve a memory which is naturally weak. When such a one tries to recall a date, or name, or place, or idea, or book, it frequently happens that the endeavor fails. The more he tries, the more obstinately the desired object refuses to respond. In such cases no attempt to force the memory

should be made, nor should the attention be kept long on the subject, for this course only injures the faculty, and leads to confusion of mind. It may induce a distrust of the memory, which is far from rational. The forgotten object will probably recur in no long time after, when least expected."

Much discursive reading is a practice which is injurious to the memory, and which Spofford warned against as positively destructive. The same objection may be urged against long, purposeless conversations. However, there are people bound to be scatter-brains; but scatterbrains are not likely to be readers of this article, which is particularly addressed to the studious and the thoughtful.

Professor of Books.

Lectures on books and book-making, and a free discussion of books that have been read by students under the guidance of their instructor, will constitute the class-work in the new department of Rollins College, Winter Park, Florida, which has been placed in charge of Edwin Osgood Grover. A bulletin of the American Library Association refers to Mr. Grover as "Professor of Books", and observes that "such a college department was first suggested by Ralph Waldo Emerson fifty years ago."

The bulletin asserts that college graduates as a class do comparatively little reading, and that the introduction of the course under Professor Grover has been essayed primarily for the purpose of developing in college students reading habits that will be lifelong. If there exists any radical difference in object or method between the department thus described and those of departments of literature in institutions of learning generally, it does not appear from information on the subject so far at command.

Certainly the object aimed at is a worthy one. The habit of reading good books is important to college graduates and to others who would make the fullest use of their minds at every stage of progress through life.

Learning and Knowing

Teachers as well as students should be constantly on guard to discriminate between what often passes for learning and what in sober reality deserves to be rated as genuine understanding. Long ago a writer on education observed: "A boy of strong memory may repeat a whole book of Euclid, yet be no geometer; for he may not be able, perhaps, to demonstrate a single theorem."

Of the distinction to which attention is directed the world at large is fully aware, undoubtedly having it in mind when showing respect for "practical knowledge" and holding "theoretical knowledge" in light esteem. As a matter of fact, however, it is not "theoretical knowledge" which the world contemns, but the superficial smattering to which in lieu of more accurate terminology the word "theoretical" is applied. As a matter of fact, the individual most likely to succeed in an operation is one who understands not only the formulay for its exercise, but also the theory which lies behind it and explains its effect.

Herein lies the objection to letting pupils recite their lessons in the language of the books from which they are supposed to learn. Some young people are naturally studious and given to meditation; even when not particularly warned against this method of getting their lessons, they may acquire and retain real knowledge. With others, however, the case will be different. They will derive from this imperfect way of dealing with study the ability to recite, but not the ability to perform, and will belong in the category of those who "know what they know as if they knew it not." To quote again from the old-time writer cited above:

"A well-furnished library and a capacious memory, are indeed of singular use toward the improvement of the mind; but if all your learning be nothing else but a mere amassment of what others have written, without a due penetration into the meaning, and without a judicious choice and determination of your own sentiments, I do not see what title your head has to learning above your shelves."

It is only that portion of knowledge which the student has made his own that he may be truly declared to possess—knowledge which he has turned over in his mind and compared with other things that he has learned either by reading or observation, and which so far as possible he has related to the general principles that it illustrates and confirms, so that he comprehends it in its various aspects and is able to state it in his own language as well as in that of the book.

Study carried on in this way is valuable for the information derived from it, but more valuable for the exercise and training which it gives to the mind. It is study of this kind, not "learning by rote," that that produces genuine scholars, and the outcome of which fully deserves the name of education.

GEOGRAPHY (Continued from Page 222)

We begin North America anew as we have already seen something of it in the earlier grades. It is easy enough now to locate the tropical fruits and forests and coffee, etc., of Central America; the gifts of the plateaus, plains, and mountains of Mexico and go into details. In the Dominion of Canada we first take the Arctic stretch then the scrub forests, next its grain belt, rich mineral fields, and forests, and while doing so get familiar with provinces, cities, rivers, mountains, fisheries, etc. Lastly, with Mr. Abrams' aid we travel through the wonders of the United States. We get familiar with our public monuments and buildings, our mineral fields, in a word with all our resources, cities, means of transportation. The pupils by this time easily account for Chicago, and other cities. They link Chicago with the prairies, plains, waterways and railroads. They are trained to go from cause to effect. They are fascinated by the subjects—men, history, literature, industries, products all appeal to them, and best of all the teacher realizes that the work is truly educational.

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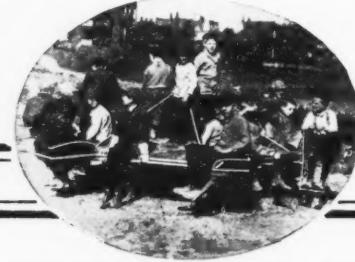
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HUMOR OF THE SCHOOL ROOM

A Family Affair

The Teacher: "Well, Mary Ellen, and why weren't you at school yesterday?"

Mary Ellen: "Please, teacher, my mother was ill."

The Teacher (fearing infection): "Dear me; what's the matter with her? What does the doctor say it is?"

Mary Ellen: "Please, teacher, he says it's a boy."

Knew Them Both

The young instructor was holding a class on board of one of his majesty's ships. Grammar was the subject his bright but uninteresting pupils were trying to tackle.

"What are the two principal parts of a sentence?" he asked an old salt. Expecting, of course, the answer, "Subject and predicate."

After much meditation, Jack finally plunged into it.
"Solitary confinement and bread and water."

Schoolboy Definitions.

An English educational journal furnished the following "howlers", all of which are declared to be genuine:

"James I. claimed the throne of England through his grandmother, as he had no father."

"When Ben Jonson died, 'Beware Ben Jonson' was written on his tomb."

"A synonym is a word you can use when you don't know how to spell the one you first thought of."

"Ambiguity means telling the truth when you don't mean to."

"The Tropic of Cancer is a painful and incurable disease."

"The Mediterranean and the Red Sea are joined by the Sewage Canal."

"In the British Empire the sun always sets."

"A problem is a figure which you do things with which are absurd, and then you prove it."

"Before a man can become a monk he has to have his tonsils cut."

Tell Tale Sign

A boy who had been absent from school for several days returned with his throat carefully swathed, and presented this note to his teacher: "Please don't let my son learn any German today; his throat is so sore he can hardly speak English."

Doubtful Compliment.

"I get some queer compliments sometimes," said a musical teacher. "The other day I told the mother of one of my violin pupils that he was improving in his violin playing. 'Is that so?' she said, in a gratified tone. 'We didn't know whether he was improving or whether we were getting used to it.'"

City Property.

An old gentleman, very fond of botany, pointing to a certain tree, said to one of the assistants: "Can you tell me, friend, if that tree belongs to the arbutus family?" —"No, sir," replied the man, "them all belongs to the city."

"Home Study" Dramatization.

A father noticed that his son, a high school lad, supposed to be engaged in home study, was prancing about and performing other strange antics. Instead of interfering, the father watched. One night, while the boy was reading a book, afterward identified as Macaulay's "Lays of Ancient Rome", his by-play became unusually inexplicable. First he stepped over to the fireplace and touched a match to the gas-log; then he stepped back, read for a moment, looked around, went to the rug and spat on it, cogitated for a space, and returned to the spot he had made on the rug, putting his foot upon it and spinning around. The father could restrain himself no longer, and asked what all this stage business meant. It appeared that the boy's teacher had told him to dramatize, and the amazing performance was his dramatization of

"On the hearth, the fire was lit,
And the kid turned on the spit."

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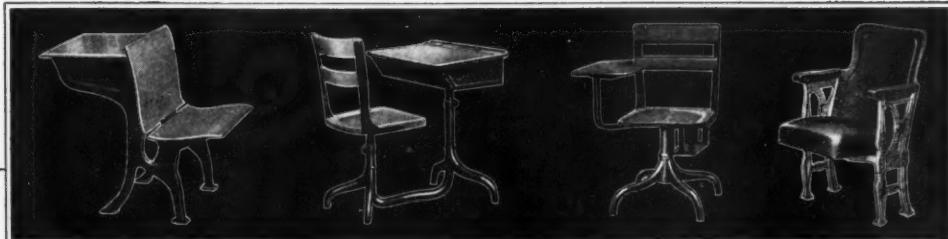
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**NEW BOOKS
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Ordination Retreat. By Right Rev. Pierre Dadolle, Bishop of Dijon. Authorized Translation from the French. By Rev. S. A. Raemers, M.A. Leather, 95 pages. Price, 75 cents net. John Murphy Company, Baltimore.

The Bishop of Dijon was early remarkable as a prodigy of learning and of devotion. At the age of 24, immediately after his ordination, he was called upon to occupy the chair of apologetics in the Catholic University of Lyons, of which institution he was made rector, being also charged with the direction and administration of the five preparatory seminaries and all the church schools and colleges of the diocese. After a quarter of a century of arduous and fruitful service at Lyons, he was made Bishop of Dijon by Pope Pius X. In his new field, after five years of faithful labor, he died of overwork at the age of fifty-four. The beautiful and edifying meditations which constitute the text under review were not written for publication, but were brought out in book form after their author's death.

Orpheus With His Lute. Stories of the World's Springtime. By W. M. L. Hutchinson, Author of "The Golden Porch," etc. Illustrations by Dugald Stewart Walker. Cloth, 300 pages. Price, \$2.25 net. Longmans, Green and Co., New York. Here are stories taken from Greek mythology and told in beautiful English. They are tales that have charmed the world for centuries and have not lost their power to please. Hawthorne drew material for his "Tanglewood Tales" from the same source, but there was plenty left, and Mr. Hutchinson has made excellent use of it. Intended primarily for young people, whom they will familiarize with lore that will help to make literary allusions intelligible to them even though they grow up, like Shakespeare, with "little Latin and less Greek," these classic fables will be relished by older readers into whose hands the book may fall. The embellishments by Mr. Walker are in keeping with the spirit of the text.

Arithmetic Work-Book, Grade III. By F. B. Knight, G. M. Ruch and J. W. Studebaker. Edited by G. W. Myers. Stiff paper covers, cloth back, 80 pages. Price, (pupils' edition) 36 cents net; (teachers' edition) 48 cents net. Scott, Foresman and Company, Chicago.

The object of this book is to present the findings of scientific research in a practical form for utilization in the process of instructing classes in arithmetic. Many otherwise excellent text books lack suggestions for scientifically distributed drill and frequent standardized tests. These are what this book supplies, and it may be used in conjunction with any basal textbook in arithmetic.

High and Far. Edited by Randall J. Condon, Superintendent of the Cincinnati Public Schools. Cloth, 335 pages. Price, Little, Brown and Company, Boston.

Book Two of "The Atlantic Readers," and intended for Grade Five, this is a beautiful example of tasteful bookmaking as well as of careful editing. The contents embrace "fine and fresh material dealing with moral problems," all of it literary in form and spirited in treatment, and all of it calculated to "deepen the sense of moral truth and inspire to noble action." The editor explains in the preface that "no selection has been included that would tend to create a feeling of intolerance or controversy in social, religious, racial or political matters," and that "many otherwise desirable selections have been discarded because they were found to contain a single paragraph or even a sentence that seemed to violate this standard." As basal texts the books of this series are probably best suited to the requirements of secular schools, but there are parochial schools in which they may be welcomed for supplementary reading.

A Diagnostic Study of the Teaching Problems in High School Mathematics. By William David Reeve, Ph.D., Associate Professor of Mathematics, Teachers' College, Columbia University. Cloth, 117 pages. Price, 84 cents net. Ginn and Company, Boston.

Does the science of Mathematics as generally taught conform with modern needs? Here is a question provocative of discussion. Professor Reeve is on the side of those who argue that there is room for improvement. All engaged in the branch of instruction to which this book relates will be likely to concede that the volume is worth reading and contains suggestions of value. One of the practical remarks of Professor Reeve is worthy of citation here: "Over-learning is better than underlearning, but why should the teaching of anything be continued when it is no longer needed? Practice tests will help us to avoid past mistakes in this respect." Here are some of the chapter-headings, reproduced for the purpose of giving a birdseye view of the scope of the contents: "Modern Tests in Mathematics and Their Significance;" "The Selection of Material for the Tests;" "The Results of the Tests in Diagnosis;" "The Construction of the Scales;" "Administration and Use of the Tests and Scales." The appendix contains tables and bibliography.

United States, Its Past and Present. By Henry W. Elson, A.M., Litt.D., Formerly Professor of History, Ohio University, Athens, Ohio; Author of "Modern Times and the Living Past." Cloth, 588 pages. Price, \$1.60 net. American Book Company, New York.

The correlation of history to present life and daily practical needs is a thing which many of the authors of old-time text books failed to have in mind, and in which not all of their

successors have managed to attain completely satisfactory results. Here is a text for the upper grades and the junior high school that represents experience and original reflection on the major problems involved. It is free from unessential detail, and yet brimming with interest. The use of this text will not give pupils a distaste for history as a study, but inspire them with desire to learn more of it when they increase in years. The maps and illustrations are in color and in black-and-white. The text pays due attention to the wars of our country and its political development as well as to industrial, social and literary progress.

The Fiddler of Our Lady. Melodramatic Legend in Songs, Choruses, Soli, Violin and Piano, Declamations, and Three Dramatic Scenes. By Rev. M. Helfen; Music by Aug. Reiser. Paper covers, 41 pages. Price, \$2; royalty fee for right to give public performance, \$10. Catholic Dramatic Company, Rev. A. Helfen, Brooten, Minnesota.

Who's the Onion? Comedy in One Act, for Male and Female Characters. By Joseph P. Brentano. Paper covers, 39 pages. Price, 30 cents net; with understanding that right to give public performances is conceded only to purchasers of thirteen or more copies of the play. Catholic Dramatic Company, Rev. M. Helfen, Brooten, Minnesota.

The Wandering Christmas Cakes. Christmas Comedy for Female Characters, in One Act. By Rev. M. Helfen. Paper covers, 18 pages. Price, 25 cents net. Catholic Dramatic Company, Rev. M. Helfen, Brooten, Minnesota.

These are publications intended to supply the demand for dramatic and musical compositions suitable for entertainments conducted or patronized by Catholics. The stated royalty fee is for the right of production in public, not for reading in class-rooms.

Architecture. By Lewis Mumford, Paper covers, 35 pages. Price, 35 cents net; special prices for quantity orders. American Library Association, Chicago.

This is a publication of the series entitled "Reading With a Purpose." It is an entertaining and informing essay on the subject of its title, and recommends a course of reading for students who wish to equip themselves for a fuller enjoyment of architecture than is within the reach of the portion of the public which is technically uninformed.

The United States. A History for the Upper Grades of Catholic Schools. By William H. J. Kennedy, Ph.D., Dean, the Teachers' College of the City of Boston, and Sister Mary Joseph, Ph.D., Sisters of St. Dominic, Caldwell, N. J. Cloth, 685 pages. Price, \$1.60 net; introductory discount, 30 per cent off. Benziger Brothers, New York.

This is a very excellent school history of the United States, giving due attention to the achievements of Catholic explorers, Catholic missionaries

and martyrs, Catholic heroes, Catholic pioneers and Catholic statesmen. It brings out such significant facts as the first establishment of liberty of conscience in America by the Catholic Lord Baltimore in the Catholic colony of Maryland, and the conspicuous participation of Catholic colonists in the American Revolutionary War. The work is well digested and well-balanced, portraying social and moral and cultural development as well as political development, and showing the steps by which the wonderful progress has taken place that converted this part of the new world from a virtual wilderness to a great and rich and free and influential and happy nation. The interesting and inspiring narrative is reinforced with a wealth of maps and pictorial illustrations, several of them full-page colored plates.

Teachers' Manual to Accompany The United States: A History for the Upper Grades of Catholic Schools. By William H. J. Kennedy, Ph.D., and Sister Mary Joseph, Ph.D. Stiff paper covers; 92 pages. Price, 15 cents net. Benziger Brothers, New York.

Even without specific suggestions, the History of the United States prepared by Dr. Kennedy and Sister Mary Joseph would be easy to teach; yet teachers will welcome this accompanying manual, which is very practical, while at the same time interesting and inspiring. It lays particular stress on the value of lessons in American history as training for citizenship, and in a helpful way discusses such subjects as lesson assignments, recitations, methods, drill and reviews, as well as formal tests to ascertain the power of pupils to remember and their power to think. Under the heading, "Devices for Use in the Teaching of History," it discusses supplementary reading, maps, pictures, visits and excursions, debates and dramatization and constructive work. It also offers suggestions on teachers' readings and bibliography. A generous space is devoted to "Suggestions on Individual Chapters."

Gregg Shorthand. Junior Manual. By John Robert Gregg. Cloth, 168 pages. Price, \$1.50 net. The Gregg Publishing Company, New York.

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A Digest of Investigations in the Teaching of Science in the Elementary and Secondary Schools. By Francis D. Curtis, Ph.D., Assistant Professor of the Teaching of Science, University of Michigan, and Head of the Department of Science in the University High School. Including the Research Investigations Published Prior to 1925. Cloth, 341 pages. Price, P. Blakiston's Son & Co., Philadelphia.

Two types of research studies and investigations in the field of elementary and secondary school science are chiefly dealt with in this book—those which place major emphasis upon learning and those which place major emphasis upon curriculum—though others are included when as curricular or learning studies they possess definite value. Digests of seventy learning and curricular studies compose the body of the book. All heads of departments of science and all science instructors in elementary and secondary schools who wish to improve their teaching practice and their organization of course materials will find this volume rich in valuable suggestions. Its utility as a textbook for use in universities, colleges and normal schools will be widely recognized.

Pupil Adjustment in Junior and Senior High Schools. A Treatment of the Problems and Methods of Educational Counseling and Guidance, with Examples from Actual Practice. By William Claude Reavis, Ph.D., Assistant Professor of Secondary Education and Principal of the University High School, School of Education, University of Chicago. With an Introduction by Lotus D. Coffman, President of the University of Minnesota. Cloth, 348 pages. Price, D. C. Heath and Company, Boston.

Pupils go to school to receive guidance and help as well as instruction, and these are especially necessary to pupils in secondary schools. What can teachers do in this direction? Until lately in many quarters the matter has received scant attention. The author begins by setting forth the problem of maladjustment in the junior and senior high schools, and follows this with an analytical treatment of the case method as developed by physicians, psychologists, psychiatrists and social workers, as a procedure for diagnosis, prognosis and treatment of individuals with respect

to their development and personal welfare. Then he shows the technical application of the case-method procedure to the educational adjustment of pupils, and finally indicates by actual examples the application of the method in counsel and guidance. The types chosen are such as are likely to be encountered in any school.

Following Our Divine Model. Meditations for Those Who Are Called. By Rev. J. F. McElhone, C.S.C. Cloth, 332 pages. Price, \$2.25 net. B. Herder Book Company, St. Louis Mo.

Consistent with the practical quality of the assistance which this book offers toward growth in spirituality is the emphasis which at the beginning is placed upon the fact that holiness consists not in the performance of what is extraordinary, but in doing well the ordinary duties of daily life. Every topic treated in the text, such as Vocation, Temptation, Sin, Love of Neighbor, Prayer, Obedience, Mortification, Humility, Love of God, is given detailed application to daily affairs. The plan of the book is such that one will find meditations for every day in the year with the exceptions of proper feast days and Sundays.

The Bent Twig. By Dorothy Canfield. With Introduction and Notes by Marian W. Skinner, the Katherine Gibbs School, Boston. Cloth, 497 pages. Price, Henry Holt and Company, New York.

This is a novel of American life, showing a more than ordinary perception of character and familiarity with moral and social problems, and written with no little power and skill, yet in more than one respect falling so far short of classic perfection that one wonders to see it brought out in the form of a text for schools. The family, with whose fortunes the story deals is that of a professor in a state-supported college, living in the West, but with New England associations and something of the New England conscience, though without religious affiliations and apparently having no definite faith. At the death of the mother, the father becomes distraught, but is finally consoled by means of planchette communications purporting to come from the spirit of the departed.

A Health Education Procedure. For the Grades and Grade Teachers. By Kathleen Wilkinson Wootten (Mrs. Henry Stewart Wootten), Professor of Health, Georgia State College for Women. Cloth, 420 pages. Price, National Tuberculosis Association, 370 Seventh Ave., New York.

This is a book for teachers, written by one who has had long experience in the training of teachers. The subject to which it especially relates is one whose importance is now generally recognized—health training in the schools. Besides a wealth of general hygienic material, the book contains outlines for instruction in practical hygiene through original projects and by correlation with other subjects in the curriculum, from the first grade

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The Constitution of the United States, Its Origin, Meaning and Application. By William Backus Guitteau, Author of "Preparing for Citizenship," "Government and Politics in the United States," etc., and Hanson Hart Webster, Author of "Americanization and Citizenship," etc. Cloth, 216 pages. Price, 84 cents. Houghton Mifflin Company, Boston.

In this compact little book, there is contained something about what led to the Constitution, as well as the Constitution itself. As illustrative documents, the Mayflower Compact, the Virginia Bill of Rights and the Declaration of Independence are reprinted in full, and there are significant excerpts from other important sources, English and American. The study of the Constitution is essential as a preparation for intelligent participation in citizenship. Imparting reliable information regarding the instrument itself and the background out of which it emerged, this volume may be commended as a textbook well adapted to use in senior high schools.

A Laboratory Plane Geometry. By William A. Austin, Head of the Department of Mathematics, Venice Polytechnical High School, Los Angeles, California. Cloth, 404 pages. Price, \$1.40 net. Scott, Foresman and Company, Chicago.

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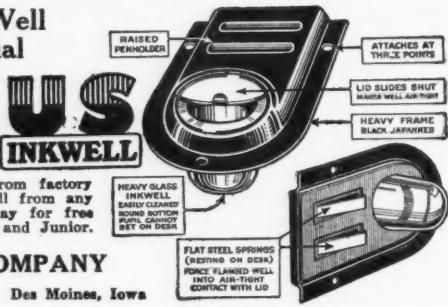
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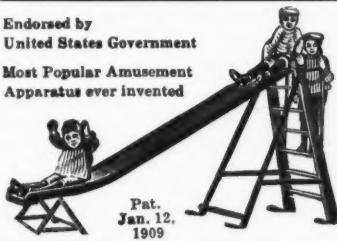
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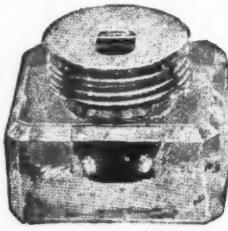
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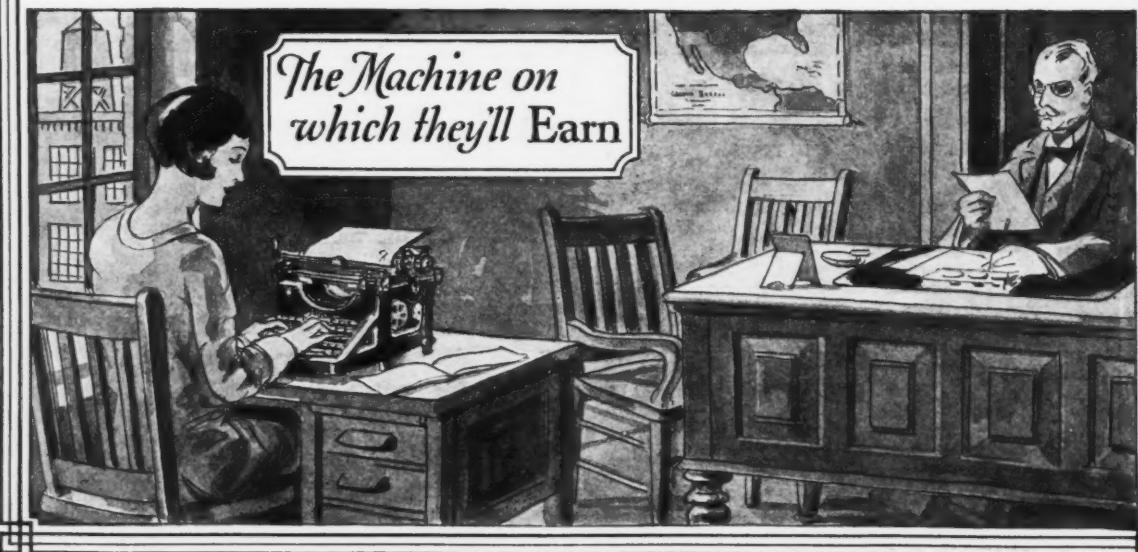


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